



Curiosity, the Universal Passion of the Fair Sex; exemplify'd
in the Abbess & Nuns of Toucherome. Parr Scul.



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THE
WORKS
OF
FRANCIS RABELAIS, M.D.

The THIRD BOOK.

Now carefully revised, and compared throughout with
the late new Edition of M. *Le du Chat*,

By Mr. OZELL.

Who has likewise added at the Bottom of the Pages, a
Translation of the Notes, Historical, Critical, and
Explanatory, of the said M. *du Chat*, and Others :
In which Notes, never before printed in *English*, the
Text is not only explained, but, in Multitudes of Places,
amended, and made conformable to the first and best
Editions of this learned and facetious AUTHOR.

Adorn'd with 15 very neat Copper-plates.

L O N D O N :

Printed for J. BRINDLEY, Bookseller to his Royal
Highness the Prince of Wales, at the *King's-Arms* in
New-Bond-Street; and C. CORBETT, at *Addison's*
Head, against St. Dunstan's Church, *Fleet-Street*.

M^oCCXXVII.



John Earl of Bute. &c.



Francis Rabelais *to the Soul*
of the deceased Queen
of Navarre.

A *Bstracted Soul, ravish'd with Extasies,*
Gone back, and now familiar in the
Skies :

Thy former Host, thy Body, leaving quite,
Which to obey thee always took delight,
Obsequious, ready : Now from Motion free,
Senseless, and as it were, in Apathy.

Deign now to issue forth, for a short Space,
From that Divine, Eternal, Heavenly Place,
To see the third part, in this earthly Cell,
Of the brave Acts of good Pantagrue.



THE AUTHOR'S PROLOGUE.



GOOD People, most Illustrious
 Drinkers, and you thrice pre-
 cious gouty Gentlemen: Did
 you ever see Diogenes the Cy-
 nick Philosopher? If you have
 seen him, you then had your
 Eyes in your Head, or I am
 very much out of my Understanding and Logical
 Sense. It is a gallant thing to see the clearness of
 (Wine, Gold) the Sun. I'll be judged by the
 blind-born so renowned in the Sacred Scriptures;
 who having at his choice to ask whatever he would
 from him who is Almighty, and whose Word in an
 Instant is effectually performed, asked nothing else
 but that he might see. Item, you are not young,
 which is a competent Quality for you to Philoso-
 phize (de Vino) upon Wine, (not in Vano) rather
 than upon matters Physical, and henceforwards to
 be of the Bacchick Council; to the end that Open-
 ing (i. e. your Jaws to guttle and guzzle) there
 you may Opine (i. e. give your Opinion) faith-
 fully

fully of the Substance, Colour, excellent Odour, Eminency, Propriety, Faculty, Virtue, and effectual Dignity of the said blessed and desired Liquor.

If you have not seen him (as I am easily induced to believe that you have not) at least you have heard some talk of him. For through the Air, and the whole Extent of this Hemisphere of the Heavens hath his Report and Fame, even until this present time, remained very memorable and renowned. Then all of you are derived from the (1) Phrygian Blood (if I be not deceived.) And if you have not so many Crowns as Midas had, yet have you something (I know not what) of him, which the Persians of old esteemed more of in all their Otacusts, and which was more desired by the Emperor Antoninus (2); and gave occasion thereafter to the Basilisco at Rohan to be Surnamed Goodly Ears. If you have not heard of him, I will presently tell

A 3

you

(1) *The Phrygian Blood.*] Rabelais laughs at his Countrymen, who even in his time continu'd such Simpletons as to believe their Kings, and themselves too, descended in a direct Line from Priam and the Trojans, on the bare Credit of that Lyar *Hunibalde*, and some other Historians, who copy'd after him.

(2) *Emperor Antoninus*] Surnam'd *Caracalla*. The many Spies and Emissaries, imploy'd far and near, by *Midas* King of *Phrygia*, a great Tyrant, gave occasion to the Fable of that Prince's having Asses Ears. *Antoninus Caracalla*, as bad as the other, not satisfied with consulting all sorts of People, chiefly Soothsayers, and Astrologers, to endeavour by their Means to discover whether any Designs were hatching against his Life, did actually wish he had Ears good enough to hear, himself every thing that was said of him. *Budæus*, l. 1. de *Asse*, speaking of the former: *hic auribus asininis non aureis insignibus innotuit. Ex eo enim in proverbium venit, quod multos otacustas. i. e. auricularios & emissarios haberet, rumorum captatores, & sermorum delatores, cujusmodi habere solent principes mali, qui stimulante conscientia securi esse nequeunt.*

you a Story to make your Wine relish: Drink then, so, to the purpose; hearken now whilst I give you notice (to the end that you may not like Infidels be by your Simplicity abused) that in his time he was a rare Philosopher, and the chearfullest of a thousand: If he had some Imperfection, so have you, so have we; for there is nothing (but God) that is perfect: Yet so it was, that by Alexander the Great, although he had Aristotle for his Instructor and Domestic, was he held in such Estimation, that he wish'd if he had not been Alexander to have been Diogenes the Sinopian.

When Philip King of Macedon enterprised the Siege and Ruin of Corinth, the Corinthians having received certain Intelligence by their Spies, that he with a numerous Army in Battel Array was coming against them, were all of them, not without cause, most terribly afraid; and therefore were not neglective of their Duty, in doing their best Endeavours to put themselves in a fit Posture to resist his Hostile Approach, and defend their own City.

Some from the Fields brought into the Fortify'd Places their Moveables, Cattle, Corn, Wine, Fruit, Victuals, and other necessary Provisions.

Others did fortify and rampire their Walls, set up little Fortresses, Bastions, squared Ravelins, digged Trenches, cleansed Countermines, fenced themselves with Gabions, contrived Platforms, emptied Casemates, barricado'd the false Brayes, erected the Cavalliers, repaired the Contrescarpes, plaister'd the Courtines, lengthned Ravelins, stopped Parapets, mortaised Barbicans,

cans, new pointed the Portcullices with fine Steel or good Iron, fastned the Herfes and Cataracts, placed their Centries, and doubled their Patrouille.

Every one did watch and ward, and not one was exempted from carrying the Basket.

Some polish'd Corseletts, varnished Backs and Breasts, clean'd the Head-pieces, Mailcoats, Brigandins, Salads, Helmets, Murrions, Jacks, Gushets, Gorgets, Hoguines, Brassars, and Cuissars, Corseletts, Haubergeons, Shields, Bucklers, Targuets, Greves, Gantlets and Spurs.

Others made ready Bows, Slings, Crossbows, Pellets, Catapults, Migraines or Fireballs, Firebrands, Balists, Scorpions, and other such Warlike Engines, repugnatory, and destructive to the Helepolides.

They sharpned and prepared Spears, Staves, Pikes, Brown Bills, Halberts, Long Hooks, Lances, Zagages, Quarterstaves, Eelspears, Partisans, Troutstaves, Clubs, Battle-axes, Maces, Darts, Dartlets, Gloves, Javelins, Javelots, and Trunchions.

They set Edges upon Scimetars, Cutlasses, Badelairs, Back-swords, Tucks, Rapiers, Bayonets, Arrow-heads, Dags, Daggers, Mandousians (3), Poigniards, Whinyards, Knives, Skenes, Sables, Chipping Knives, and Raillons.

Every Man exercis'd his Weapon, every Man scowred off the Rust from his natural Hanger :

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Nor

(3) Mandousians.] Very short Swords, suppos'd to be call'd so from a certain Spanish Nobleman of the House of Mendosa, who first brought them in.

Nor was there a Woman amongst them (tho' never so reserv'd or old) who made not her Harness to be well furbished; as you know the Corinthian Women of old were reputed very couragious Combatants.

Diogenes seeing them all so warm at work, and himself not employed by the Magistrates in any Business whatsoever, he did very seriously (for many days together, without speaking one Word) consider, and contemplate the Countenance of his Fellow-Citizens.

Then on a sudden, as if he had been roused up and inspired by a Martial Spirit, he girded his Cloak, scarf-ways, about his Left Arm, tucked up his Sleeves to the Elbow, trussed himself like a Clown gathering Apples, and giving to one of his old Acquaintance his Wallet, Books, and (4) Opistographs, away went he out of Town towards a little Hill or Promontory of Corinth called (5) Craneum; and there on the Strand, a pretty level place, did he roul his Jolly Tub, which serv'd him for an House to shelter him from the Injuries of the Weather: There, I say, in a great Vehemency of Spirit, did he turn it, veer it, wheel it, whirl it, frisk it, jumble it, shuffle it, huddle it, tumble it, hurry it, joulit it, juttle it, overthrow it, evert it, invert it, subvert it, overturn it, beat

(4) *And Opistographs.*] Gr. *ἐπίστροφος* Scriptus & in verso. Papers wrote on the back, as well as fore-side, and foul, for present use, to be afterwards blotted out. Q. Cou'd the Ancients write on the back of the Leaves of their Books, which were the Bark of a Tree, or flaggy Shrub called *Papyrus*?

(5) *Called Craneum.*] *Gymnasium, apud Corinthum, i. e. Place in Corinth for Wrestling, Running, &c.*

beat it, thwack it, bump it, batter it, knock it, thrust it, push it, jerk it, shock it, shake it, toss it, throw it, overthrow it up-side down, topsturvey, arseversy, tread it, trample it, stamp it, tap it, ting it, ring it, tingle it, towl it, sound it, resound it, stop it, shut it, unbung it, close it, unstopple it. And then again in a mighty bustle he bandy'd it, slubber'd it, hack'd it, whittled it, way'd it, darted it, hurl'd it, stagger'd it, reel'd it, swing'd it, brangled it, totter'd it, lifted it, heaved it, transformed it, transfigur'd it, transpos'd it, transplac'd it, reared it, raised it, hoised it, washed it, dighted it, cleansed it, rinsed it, nailed it, settled it, fastned it, shackled it, fetter'd it, level'd it, block'd it, tugg'd it, tew'd it, carry'd it, bedash'd it, bewray'd it, parch'd it, mounted it, broach'd it, nick'd it, notch'd it, bespatter'd it, deck'd it, adorn'd it, trimmed it, garnished it, gaged it, furnish'd it, bor'd it, pierc'd it, trap'd it, rumbled it, slid it down the Hill, and precipitated it from the very height of the Craneum; then from the foot to the top (like another Sisyphus with his Stone) bore it up again, and every way so bang'd it and belabour'd it, that it was ten thousand to one he had not struck the bottom of it out.

Which when one of his Friends had seen, and asked him why he did so toil his Body, perplex his Spirit, and torment his Tub? The Philosopher's Answer was, That not being employed in any other Office by the Republick, he thought it expedient to thunder and storm it so tempestuously upon his Tub, that amongst a People so fervently

busie, and earnest at work, he alone might not seem a loytering Slug and lazy Fellow. To the same purpose may I say of my self,

Tho' I be rid from Fear,
I am not void of Care.

For perceiving no Account to be made of me towards the Discharge of a Trust of any great Concernment, and considering that through all the parts of this most noble Kingdom of France, both on this and on the other side of the Mountains, every one is most diligently exercised and busied; some in the fortifying of their own Native Country, for it's Defence; others, in the repulsing of their Enemies by an Offensive War; and all this with a Policy so excellent, and such admirable Order, so manifestly profitable for the future, whereby France shall have it's Frontiers most magnifically enlarged, and the French assured of a long and well-grounded Peace, that very little withholds me from the Opinion of good Heraclitus (6), which affirmeth War to be the Parent of all good things; and therefore do I believe that War is in Latin called Bellum (7), not by Antiphrasis, as some Patchers of old rusty Latin would have us to think, because in War there is little Beauty to be seen; but absolutely and simply; for that in War, (Bellum in Latin,) appears all that

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(6) Opinion of good Heraclitus.] See the French Interpreter of Diogenes Laërtius, in his Additions to Heraclitus's Life.

(7) War is in Latin called Bellum.] Bellum quia minimè bellum. It was Priscian who advanc'd this Opinion, which Rabelais here contradicts.

is good and graceful, Bon and Bel in French, and that by the Wars is purged out all manner of Wickedness and Deformity. For Proof whereof the wise and pacific Solomon could no better represent the unspeakable Perfection of the Divine Wisdom, than by comparing it to the due disposure and ranking of an Army in Battel Array, well provided and ordered.

Therefore by reason of my Weakness and Inability, being reputed by my Compatriots unfit for the Offensive part of Warfare; and on the other side, being no way employed in matter of the Defensive, although it had been but to carry Burthens, fill Ditches, or break Clods, each whereof had been to me indifferent, I held it not a little disgraceful to be only an Idle Spectator of so many valorous, eloquent and warlike Persons, who in the view and sight of all Europe act this notable Interlude or Tragicomedy, and not exert myself, and contribute thereto this Nothing my All; which remained for me to do. For in my Opinion, little Honour is due to such as are meer Lookers on, liberal of their Eyes, and of their Strength parsimonious; who conceal their Crowns, and hide their Silver; scratching their Head with one Finger like grumbling Puppies (8), gaping at the Flies like Tithe Calves; clapping down their Ears like Arcadian Asses at the Melody of Musicians, who

A 6

with

(8) Like grumbling Puppies.] Landores degoutex, Landore Cotgrave says is a Norman word for a gazing Clown, staring Lowt, or one that sits dangling his Legs all Day on a Shop-board or Stall, says the Anonymans Scholiast. Also a leaden Fellow, poor Sneaksby; Man of Dough, &c.

with their very Countenances in the depth of Silence express their Consent to the *Prosopopeia*.

Having made this Choice and Election, it seemed to me that my Exercise therein would be neither unprofitable nor troublesome to any, whilst I should thus set agoing my *Diogenical Tub*, which is all that is left me safe from the Shipwreck of my former Misfortunes.

At this dingle dangle wagging of my Tub, what would you have me to do? By the Virgin that tucks up her Sleeve (9), I know not as yet: Stay a little till I suck up a Draught of this Bottle; it is my true and only Helicon; it is my Caballine Fountain; it is my sole Enthusiasm. Drinking thus I meditate, discourse, resolve and conclude. After that the Epilogue is made, I laugh, I write, I compose, and drink again. Ennius wrote, and writing drank. Æschylus (if Plutarch in his *Symposiacs* merit any Faith) drank composing, and drinking composed. Homer never wrote fasting, and Cato never wrote till after he had drunk. These Passages I have brought before you, to the End you may not say that I live without the Example of Men well praised, and better prised. It is good and fresh enough, even as if you would say it is entring upon the second Degree (10). God, the good God Sa-
baoth

(9) *Virgin that tucks up her Sleeve.*] Possibly our Lady of Loretto, call'd by the People of the Country *Madonna Scoperta*, (uncover'd bare arm'd Lady) the Moment her Gown sleeves are drawn back for her to receive the Homage, which devout Pilgrims come to pay her on their Knees. See *Mercurius Britannicus* in his *Mundus alter & idem*.

(10) *Entring upon the second Degree.*] Temperate. See
Bouctet

baoth (that is to say of Armies) be praised for it eternally. If you after the same Manner would take one great Draught, or two little ones, whilst you have your Gown about you (11), I truly find no kind of Inconveniency in it, provided you send up to God for all some small scantling of Thanks.

Since then my Luck or Destiny is such as you have heard, for it is not for every body to go to Corinth, I am fully resolved to be so little idle and unprofitable, that I will set myself to serve the one and the other Sort of People. Amongst the Diggers, Pioneers and Rampire-builders, I will do as did Neptune and Apollo at Troy under Laomedon, or as did Renault of Montauban in his latter Days: I will serve the Masons, I'll set on the Pot to boil for the Bricklayers; and when the Faw-work's over, by the Sound of my small Pipe I'll measure the Muzzle of the musing Dotards.

For the Use of the Warriours I am about to broach off a new Barrel to give them a Taste, (which by two former Volumes of mine, if by the Deceitfulness and Falshood of Printers (12) they had

Bouquet Serée 3. These Terms are borrowed from Physicians, inasmuch as they consider the Aliments according to their several Degrees of Heat, Cold, Humidity, and Siccity. Galen treats thereof, l. v. of Simples, and l. i. of Aliments.

(11) *Gown about you.*] In Secret, by Stealth, *En robe* in French. This Expression, which is found in *Brantome*, l. i. p. 327. of his *Dames Galantes*, is there used to signify the stolen Pleasures of such eager Lovers as will not give their Ladies Time to undress themselves.

(12) *Falshood of Printers.*] *Rabelais*, as appears by the old Edition of *Pantagruel*, used the Word *Traducteurs* (not *Imprimeurs*)

had not been jumbled, marred and spoiled, you would have very well relish'd) and draw unto them of the Growth of our own trippery Pastimes, a gallant third Part of a Gallon, and consequently a jolly chearful Quart of Pantagruelick Sentences, which you may lawfully call (if you please) Diogenical; and shall have me (seeing I cannot be their Fellow-Soldier) for their faithful Butler, refreshing and cheering, according to my little Power, their return from the Alarms of the Enemy; as also for an indefatigable Extoller of their Martial Exploits and Glorious Atchievements. I shall not fail therein (13) *par lapathium (acutum) de Dieu*, if Mars fail not in Lent, which the cunning Lecher (14) (I warrant you) will not be such a Fool as to do.

I remember nevertheless to have read (15), that Ptolomy the Son of Lagus one Day, amongst the many Spoils and Booties, which by his Victories

primeurs) Transducers or Transfusors suited with his Idea of considering his Brain as a Hog'shead, out of which he had already made two Draughts i. e. Books of his *Pantagruel*, at different times. The Translators, or Transfusers he here complains of, are they whom some Editions call *Printers*, who having, as he says, falsified his Copy, acted like those Winecoopers, who often sophisticate and wickedly blend the Wine they transfer (or translate) out of one Vessel into another.

(13) *Par lapathium (acutum) de Dieu*] It was the Edition of 1553 which first introduc'd this Parenthesis, tho' I know not for what Reason. It is pretended that here is an Allusion to the Passion of J. C. The Allusion only relates to the Patience of God in general. *Lapatium*, is the Name of the Plant called *Patience*.

(14) *Cunning Lecher*] A good Appellative for a rakish Soldier, and the more suitable to *Mars* here, since, as *Rabelais* tells us, *L. v. c. xxix* most Lenten Food are Provocatives.

(15) *To have read*] In *Lucian*, in the Discourse against some Body who had called him *Prometheus*,

ries he had acquired, presenting to the Egyptians in the open View of the People, a Bactrian Camel all black, and a party-coloured Slave, in such sort, as that the one half of his Body was black, and the other white, not in Partition of Breadth by the Diaphragma, as was that Woman consecrated to the Indian Venus, whom the Tyanean (16) Philosopher did see between the River Hydaspes, and mount Caucasus, but in a perpendicular Dimension of Altitude; which were Things never before that seen in Egypt. He expected by the show of these Novelties to win the Love of the People. But what happened thereupon? At the Production of the Camel they were all affrighted, and offended at the Sight of the party-coloured Man: Some scoffed at him as a detestable Monster brought forth by the Errour of Nature. In a Word, of the Hope which he had to please these Egyptians, and by such Means to increase the Affection which they naturally bore him, he was altogether frustrate and disappointed; understanding fully by their Deportments, that they took more Pleasure and Delight in Things that were proper, handsome and perfect, than in misshapen, monstrous and ridiculous Creatures. After which time he had both the Slave and the Camel in such dislike, that it was not long before, either through Negligence, or for want of ordinary Sustenance, they both tipt over the Perch.

This

(16) Tyanean Philosopher.] See *Philosophatus*, lib. iii cap. ii.

This Example, makes me fluctuate between Hope and Fear, my Heart misgiving me that for the Contentment which I aim at, I shall but reap what will be most distasteful to me, my Treasure become Coals, (my Cake Dough) and for my Venus, I shall have but some deformed Puppey Dog (17); instead of serving them, I shall but vex them, and offend them whom I purpose to exhilarate; resembling in this dubious Adventure Euclio's Cock, so renowned by Plautus in his Pot; and by Ausonius in his Griphon, and by divers others; which Cock, for having by his scraping, discovered a Treasure, had his Neck twisted round. Put the case I get no Anger by it, though formerly such things fell out, and the like may occur again: Yet, by Hercules, it will not. So I perceive in them all, one and the same specifical Form, and the like individual Proprieties, which our Ancestors called Pantagrueism; by virtue whereof they will bear with any thing that floweth from a good, free, and loyal Heart. I have seen them ordinarily take good will in part of Payment, and remain satisfied therewith, when one was not able to do better. Having dispatched this point, I return to my Barrel.

Up my Lads, to this Wine, spare it not; drink Boys, and trowl it off at full Bowls; if
you

(17) Puppey Dog.] *Canis* among the Ancients, was a Cast at Dice losing all; the Ace point. *Venus* was the best Cast, three Sices. *M. le Du Chat* is more copious upon this Article, and refers to *Alexander ab Alexandro* and *Leonicius Thomeus*: Which the Learned, if they please, may consult.

You do not think it good, let it alone. I am not like those *Officious and Importunate Sots* (18), who by Force, Outrage and Violence constrain an easy good-natur'd Fellow to quaff, carouse (19), and spend whole Days and Nights in Drinking. All honest Tiplers, all honest gouty Men, all such as are a-dry, coming to this little Barrel of mine, need not drink thereof, if it please them not; but if they have a mind to it, and that the Wint prove agreeable to the Tastes of their worshipful *Worships*, let them drink frankly, freely and boldly, without paying any thing, and welcome. This is my Decree, my Statue and Ordinance; and let none fear there shall be any want of Wine as at the Marriage of Canan in Galilee; for how much soever you shall draw forth at the Faucet, so much shall I tun in at the Bung. Thus shall the Barrel remain inexhaustible; it hath a lively Spring and perpetual Current. Such was the Beverage contained within the Cup of Tantalus (20) which was figuratively represented amongst the Brachman Sages. Such was in Iberia, the Mountain.

(18) *Importunate Sots.*] *Lisrelofres* in the Original: a balderdash Word for a Philosopher, used by illiterate Germans and Swiss. See it explained at large hereafter.

(19) *Carouse.*] It is in the Original, *Trinquen*, *carous* & *allus*: German Words equivalent to the *Gracari* & *Pergracari* of the Latins. Our Word *Carouse* comes from *Gar-aus*, *Gar-aus* & *allaus* *trinquen*, come to the same Thing: according to which Idea — German from *Gar man*, and *Aleman* from *All man* are but one. See *Becman de Orig. Ling. Latin.* & *Hen. Ottius's Franco-Gallia.*

(20) *Cup of Tantalus.*] See *Pbiloftratus*, lib. iii. cap. vii. and x, of *Apollonius's* Life.

Mountain of Salt, *so* highly written of by Cato. Such was the Branch of Gold consecrated to the subterranean Goddess, which Virgil treats of *so* sublimely. It is a true Cornu-copia of Merri-ment and Railery. If at any time it seem to you to be emptied to the very Lees, yet shall it not for all that be drawn wholly dry; good Hope remains there at the bottom, as in Pandora's Box (21); and not despair, as in the leaky Tub of the Danaids. Mark well what I have said, and what manner of People they be whom I do invite; for to the end that none be deceived, I (in imitation of Lucilius (22), who did protest that he wrote only to his own Tarentines and Consentines) have not pierced this Vessel for any else, but you honest Men, who are Drinkers of the First Edition (23), and gouty Blades of the highest degree. The great Dorophages (24), Bribemongers (25), have (on their hands) Occupation enough, and Sacks enow on the Hooks for their Venison. There may they follow their Prey; here is no Garbage for them. You Pettifoggers, Garblers of Syllables and Masters of Chicanery, speak not to me I beseech you, in the name of, and for the Reverence you bear to the Four Hips that ingendred you, and to the Quickning

(21) Pandora's Box.] See Hesiod's Theogony

(22) Of Lucilius.] Tully in his Preface to the Book *de Finibus*, tells us this.

(23) Drinkers of the First Edition.] In the Original, *de la Prime cuvée*, of the first Pressing, i. e. of the first Class; for the first Pressing consists of all the best Grapes.

(24) Dorophages.] Who live by Presents, Limbs of the Law.

(25) Bribemongers.] It is in the Original, *Avalleurs de Frimars*; Fog-Gulpers or Sleet-Swallowers: a Nick-Name for Judges and other Lawyers, who using to rise and go abroad early, swallow a great deal of Mist in their Days.
Cotgrave.

Quickning Peg which at that time conjoined them. As for Levitical Hypocrites, much less; although they were all of them unsound in Body, pockysy'd, scurfie, furnish'd with unquenchable Thirst, and insatiable Eating; because indeed they are not of good but of evil, and of that evil, from which we daily pray to God to deliver us. And albeit we see them sometimes counterfeit Devotion, yet never did Old Ape make pretty Moppet. Hence Mastiffs (26), Dogs in a Doublet, get you behind, aloof Villains, out of my Sun-shine; Curs, to the Devil. Do you come hither, wagging your Tails (27), pant at my Wine, and then bepiss my Barrel? Look here is the Cudgel, which Diogenes, in his last Will, ordained to be set by him after his Death, for beating away, crushing the Reins, and breaking the Backs of these Bustuary Hobgoblins, and Cerberian Hell-hounds. Pack you hence theretefore you Hypocrites: to your Sheep, Dogs; get you gone you Dissemblers to the Devil. Hay! What, are you there yet? I renounce my Part of Papimanie, If I snap
you

[26] Hence Mastiffs] The Author retorts upon those who called him Cynic or Diogenes the Second.

[27] Wagging your Tails] Here Rabelais has a Fling at certain Monks who, unable to resist the sweet Temptation of reading over and over again, the most lascivious Parts of his Romance, were yet the most violent Railers against the Author and his Performance. He compares them to Dogs who take a Pleasure in smelling one another's Tails, and never fail to piss against that Wall, which but a Moment before they could not forbear putting their Noses to.

you, Grr, Grrr, Grrrrrr (28). Avant, Avant, Will you not be gone? May you never shit 'till you be soundly lash'd with Stirrup Leather, never piss but by the Strappado, nor be other-ways warmed, than by the Bastinado.

(28) Snap you, Grr, Grrr, Grrrrrr.] The Letter R is called *Littera Canina* for Reasons every Body knows. A Dog pronounces it when he snarls, *er, er, er*.



The



THE
THIRD BOOK
OF
RABELAIS's
WORKS.

CHAP. I.

*How Pantagruel transported a Colony of
Utopians into Dipsodie.*



PANTAGRUEL having wholly subdued the Land of *Dipsodie*, transported thereunto a Colony of *Utopians*, to the number of 9876543210 Men, besides the Women and little Children, Artificers of all Trades and Professors of all liberal Sciences; to refresh cultivate and improve that Country, which other ways was ill inhabited, and in the greatest part thereof but a meer Desert and Wilderness; and did transport

transport them not so much for the excessive multitude of Men and Woman which were, in *Utopia*, multiplied like Grasshoppers upon the Face of the Land. You understand well enough, nor is it needful further to explain it to you, that the *Utopian* Men had so rank and fruitful Genitories, and that the *Utopian* Women carried Matrixes so ample, so glutonous, so tenaciously retentive, and so *Architectonically cellulated*, that at the end of every Ninth Month Seven Children at the least (what Male what Female) were brought forth by every Married Woman, in imitation of the People of *Israel* in *Egypt*, if *de Lyra* be to be trusted (1). Nor yet was this Transplantation made so much for the Fertility of the Soil, the Wholesomeness of the Air, or Commodity of the Country of *Dipsodie*, as to retain that Rebellious People within the Bounds of their Duty and Obedience, by this new Draught of his Ancient and most faithful Subjects, who from all time out of mind, never knew, acknowledged, owned or served any other *Sovereign Lord* but him; and who likewise from the very instant of their Birth, as soon as they were entered into this World, had, with the *Milk* of their Mothers and Nurses, sucked in the Sweetness, Humanity and Mildness of his Government,

(1) *If de Lyra be to be trusted.*] In the Original *Si de Lire ne delire i. e.* if *de Lyra* be not delirious: *Rabelais* plays on his Name; which was *Nicolas de Lyra*, not *Anthony* as *Sir T. U.* has it. He was at first a *Jew*, then turn'd *Franciscan Fryar*, and in 1322 wrote *Postils* or short Commentaries on the Bible, intermingling therewith abundance of *Dotards Dreams* and other idle Stuff, which he had learnt from the *Rabbies* his first Masters. Which makes our Author doubt here if *de Lyra* was not delirious. This Thought, which *Erasmus* had before *Rabelais*, (in his *Praise of Folly*) has since been adopted by *Mr. Hennequin*, of whom 'tis related that in his Explanation of a Passage in the 3d of *Deuteronomy*, he said, *Hic Lyra delirat, Lambinus lambinat, Justus Lipsius iuste lapsus est.* Meaning they were all three equally mistaken in that Place.

Chap. I. *Rabelais's* WORKS. 3

Government, to which they were always so nourished, season'd and habituated, that there was nothing surer, than they would sooner abandon their Lives, than swerve from this singular and primitive Obedience naturally due to their Prince, whithersoever they should be dispersed or removed.

And not only should they, and their Children successively descending from their Blood, be such, but also would keep and maintain in this same *Faalty*, and obsequious Observance, all the Nations lately annexed to his Empire; which so truly came to pass, that therein he was not disappointed of his Intent. For if the *Utopians* were before their Transplantation thither dutiful and faithful Subjects, the *Dipsodes*, after some few days conversing with them, were every whit as (if not more) *loyal* than they; and that by virtue of I know not what *natural* Fervency incident to all Human Creatures at the beginning of any Labour wherein they took delight; solemnly attesting the *Heavens*, and supreme *Intelligences* of their being only sorry, that no sooner unto their knowledge had arrived the great Renown of the good *Pantagruel*.

Remark therefore here (honest Drinkers) that the manner of preserving and retaining Countries newly Conquered in Obedience, is not (as hath been the Erroneous Opinion of some *Tyrannical* Spirits to their own Detriment and Dishonour) to pillage, plunder, force (2), spoil, trouble, oppress, vex,

B
disquiet,

(2) *Force.*] *Angariant* in the Original, from the Latin *Angariare* which signifies to oblige one to a thing by Force. See *Amelot de la Houffaye Hist. Mem.* at the word *Angariare*. He there tells us that *John Distresse* Bp. of *Leffour*, examining a young Abbot whose Father he mortally hated; and in order to puzzle him, bidding him construe that Verse in the Gospel: *Invenerunt hominem Cyreneum nomine Simonem; hunc Angariaverunt*

4 *Rabelais's* WORKS. Book III.

disquiet, ruin and destroy the People; ruling, governing and keeping them in awe with *Rods of Iron*; and (in a word) *eating* and *devouring* them, after the fashion that *Homer* calls an unjust and wicked King, *Δημόβορον*, that is to say, a *Devourer of his People*.

I will not bring you to this purpose the Testimony of Ancient Writers; it shall suffice to put you in mind of what your Fathers have seen thereof, and yourselves too, if you be not very Babes. New-born, they must be given suck to, rocked in a Cradle, and dandled. Trees newly planted must be supported, underpropped, strengthened and defended against all Tempests, Mischiefs, Injuries and Calamities. And one lately saved from a long and dangerous Sickness, and now upon his Recovery, must be forborn, spared and cherished, in such sort, that they may harbour in their own Breasts this Opinion, that there is not in the World a *King* or a *Prince*, who does not desire fewer Enemies, and more Friends.

Thus *Osiris* (3) the great King of the *Egyptians*, conquered almost the whole Earth, not so much by Force of Arms, as by *easing the People* of their Troubles, teaching them how to *live well*, and honestly giving them *good Laws*, and using them
with

gariaverunt ut tolleret crucem ejus: The young Cleric answered very ingeniously that *Angariare* properly signified to use People barbarously, and hold them in *Distress*. This Allusion to the Bishops Name, made the Examiners laugh, and the Bishop was so well pleas'd with it, he embraced the young Man, afterwards gave him a Benefice, and desired him to write to his Father, that he wished he wou'd receive him into the number of his Friends.

(3) *Thus Osiris.*] *Greg. Gyrald.* in his History of the Gods, quotes *Diodorus Siculus* on this Occasion, but *Rabelais* speaks after *Plutarch* in his Treatise of *Isis* and *Osiris*.

Chap. I. *Rabelais's* WORKS. 5

with all possible Affability, Courtesy, Gentleness and Liberality; Therefore was he by all Men deservedly Entitled, The Great King *Euergetes* (that is to say *Benefactor*) which Style he obtained by virtue of the Command of *Jupiter* to *Pamyla*.

And indeed, *Hesiod* (4), in his *Hierarchy* places the good *Demons* (call them *Angels* if you will, or *Geniuses*) as *Intercessors* and *Mediators* betwixt the Gods and Men, they being of a degree inferiour to the Gods, but superiour to Men; and for that through their Hands the Riches and Benefits we get from Heaven are dealt to us; and that they are continually doing us good, and still protecting us from evil. He saith, that they exercise the Offices of *Kings*; because to do always good, and never ill, is an Act most singularly Royal.

Just such another was the Emperor of the Universe, *Alexander* the *Macedonian*. After this manner was *Hercules*, Sovereign Possessor of the whole Continent, relieving Men from Monsters or monstrous Oppressions, Exactions and Tyrannies; governing them with Discretion, maintaining them in Equity and Justice, instructing them with seasonable Policies and wholesome Laws, convenient for, and suitable to the Soil, Climate and Disposition of the Country; supplying what was wanting, abating what was superfluous, and pardoning all that was past, with a sempiternal Forgetfulness of all preceding Offences, as was the *Amnestie* of the *Athenians*, when by the Prowess, Valour and Industry of *Thrasylbulus*, the Tyrants were exterminated; afterwards at *Rome* by *Cicero* set forth (5), and renewed under the Emperor *Aurelian*. These are the

B 2

Philtres,

(4) *Hesiod.*] See also *Plutarch* in his Discourse of Oracles ceasing.

(5) *By Cicero set forth.*] See his first *Philippic*. This Comparison of *Alexander* with *Hercules*, is taken from *Plutarch* in his Treatise of *Alexander's* Fortune.

6 Rabelais's WORKS. Book III.

Philtres, Allurements, *Jynges* (6), Inveiglements, Baits, and Enticements of *Love*, by the Means whereof that may be peaceably revived, which was painfully acquired. Nor can a Conqueror Reign more happily, whether he be a Monarch, Emperor, King, Prince or Philosopher, than by making his Justice to second his Valour. His *Valour* shows it self in Victory and Conquest; his *Justice* will appear in the good Will and Affection of the People, when he maketh Laws, publisheth Ordinances, establisheth Religion, and doth what is right to every one, as the noble Poet *Virgil* writes of *Octavian Augustus*:

——— *Victorque volentes*
Per populos dat jura ———

Therefore is it that *Homer* in his *Iliads* calleth a good Prince and great King κοσμήτορα λαῶν, that is, *The Ornament of the People* (7).

Such was the Consideration of *Numa Pompilius* the Second King of the *Romans*, a just Politician and wise Philosopher, when he ordained that to God *Terminus*, on the Day of his Festival called *Terminales*, nothing should be sacrificed that had died; teaching

(6) *Jynges*.] *Ιύγξ* (in Gr.) is the Bird we call Wag-tail, the Latins *Motacilla quod semper movet caudam*. Enchantresses used this Bird as a principal Ingredient in making up Love-potions. *Theocritus* makes mention of this Practice in his *Pharmaceutria*, *Ιύγξ ἔλακε τὸ, &c.* It now means any Allurement.

(7) *The Ornament of the People*.] *Rabelais* here speaks *Plutarch's* Sentiment. But the learned *Scaliger* is of another mind as to the Meaning of the word Κοσμήτωρ. He says it signifies *Gubernator*, not *Ornator*, the same as Ἀρμοστής both a Judge and a General, Κομᾶν enim & ἀρμόζειν *verba sunt politica, qua administrare temp.* (non autem ornare) *proprie significabant, ut apud. Hom. Iliad. I. Ἀτρεΐδα δὲ μάλιστα δὴ Κοσμήτορε λαῶν*

Chap. I. *Rabelais's* WORKS. 7

teaching us thereby that the Bounds, Limits and Frontiers of Kingdoms should be guarded and preserved in Peace, Amity and Meekness, without polluting our Hands with Blood and Robbery: Who doth otherways, shall not only lose what he hath gained, but also be loaded with this Scandal and Reproach, That he is an *unjust* and wicked Purchaser, and his Acquests perish with him: *Juxta illud, Malè paria, malè dilabuntur.* And although during his whole Life-time, he should have peaceable Possession thereof; yet if what hath been so acquired moulder away in the Hand of his Heirs, the same Opprobry, Scandal and Imputation will be charged upon the Defunct, and his Memory remain accursed for his unjust and unwarrantable Acquest, *Juxta illud: De malè quæsitis vix gaudet tertius hæres.*

Remark, likewise, Gentlemen, you Gouty *Fèoffees* in this main Point worthy of your Observation, how by these Means *Pantagrue* of one *Angel* made two, which was a Contingency opposite to the Council of *Charlemaine*, who made *two Devils* of one, when he transplanted the Saxons into Flanders, and the Flemings into Saxony (8). For not being able to keep in such Subjection the Saxons, whose Dominions he had joined to the Empire, but that ever and anon they would break forth into open Rebellion, if he should casually be drawn into Spain, or other remote Kingdoms: He caused them to be brought unto his own Country of Flanders, the Inhabitants whereof did naturally obey him; and transported the *Haynaulters* and *Flemings*,

B 3

his

(8) *Flemings into Saxony.*] *Meyor* the Historian, quoted by *Fauchet* in his *Antiquitez Gauloises* says, there was no reciprocal Translation, but that the Saxons came into Flanders very opportunely to fill up the Vacuities of that Country, which had been a long time a mere Desert.

8 *Rabelais's* WORKS. Book III.

his ancient loving Subjects, into *Saxony*, not mistrusting their *Loyalty*, altho' they were transplanted into a strange Land. But it happened that the *Saxons* persisted in their Rebellion and primitive Obstinacy; and the *Flemings* dwelling in *Saxony* did imbibe the stubborn Manners and Conditions of the *Saxons*.

CH A P. II.

How Panurge was made Laird of Salmygondin in Dipsodie, and did waste his Revenue before it came in.

WHILST *Pantagrue* was giving Order for the Government of all *Dipsodie*, he assigned to *Panurge* the *Lairdship* of *Salmygondin*, which was yearly worth 6789106789 Ryals of certain Rent, besides the uncertain Revenue of the *Locusts* and *Periwinkles*, amounting one Year with another to the Value of 2435768, or 2435769 *French Crowns* of *Berry*. Sometimes it did amount to 1234554321 *Seraphs* when it was a good Year, and that *Locusts* and *Periwinkles* were in request (1); but that was not every Year.

Now

(1) *Periwinkles*, &c.] *Conchiglie à limacbe di mare*, says *Oudin*: i. e. Sea Snails and other round Shell Fish. They us'd to put them in Pies call'd, *Patez de requeste* instead of what is now-a-days call'd *Beatilles*, *Cockcombs*, *Sweet-breads*, &c. These *Patez de requeste* were call'd so from being much in request, or from being the usual Dish for the Lawyers belonging to the Court of *Requests* and eaten in the Lobby thereof.

Chap. I. *Rabelais's* W O R K S. 9

Now his Worship, the new *Laird*, husbanded this his Estate so providently well and prudently, that in less than fourteen Days he wasted and dilapidated all the certain and uncertain Revenue of his Lairdship for three whole Years; Yet did not he properly dilapidate it (2), as you might say, in founding of Monasteries, building of Churches, erecting of Colleges, and setting up of Hospitals, or casting his Bacon-Flitches to the Dogs; but spent it in a Thousand little Banquets and jolly Collations, keeping open House for all Comers and Goers; yea, to all good Fellows, young Girls, and pretty Wenches; felling Timber, burning the great Logs for the Sale of the Ashes, borrowing Money before-hand, buying dear, selling cheap, and eating his Corn (as it were) whilst it was but Grass.

Pantagruel, being advertised of this his Lavishness, was in good sooth no way offended at the Matter, angry nor sorry; for I once told you, and again tell it you, that he was the best, little, great good Man that ever girded a Sword to his Side; he took all Things in good Part, and interpreted every Action to the best Sense: he never vexed nor disquieted himself with the least Pretence of Dislike to any Thing; because he knew that he must have most grossly abandoned the Divine Mansion of Reason, if he had permitted his Mind to be never so little grieved, afflicted or altered at any Occasion whatsoever. For all the Goods that the *Heaven* covereth, and that the *Earth* containeth, in all their Dimensions of

B 4

Height,

(2) *Dilapidate, &c.*] Among other *Dilapidations*, *Rabelais* has not forgot that *dilapidating* Madness after the *Lapis Philosophalis*. Hence *Owen* took his Thought, *Qui bona dilapidant omnia pro lapide*.

Height, Depth, Breadth and Length, are not of so much Worth, as that we should for them disturb or disorder our Affections, trouble or perplex our Senses or Spirits.

He drew only *Panurge* aside, and then making to him a sweet Remonstrance and mild Admonition, very gently represented before him in strong Arguments, That if he should continue in such an unthrifty Course of Living, and not become a better *Husband*, it would prove altogether impossible for him, or at least hugely difficult at any Time to make him rich. Rich! answered *Panurge*, Have you fixed your Thoughts there? Have you undertaken the Task to enrich me in this World? Set your Mind to live merrily in the Name of God and good Folks, let no other Cark nor Care be harboured within the *Sacrosanctified Domicile* of your cœlestial Brain. May the Calmness and Tranquility thereof be never incommodated with, or over-shadowed by any frowning Clouds of sullen Imaginations and displeasing Annoyance. For if you live joyful, merry, jocund and glad, I cannot be but rich enough. Every body cries up *thrift*, *thrift*, and good Husbandry; but many speak of *Robin Hood* that never shot in his Bow; and talk of that Virtue of *Husbandry*, who know not what belongs to it. It is by me that they must be advised. From me therefore take this Advertisement and Information, that what is imputed to me for a Vice, hath been done in Imitation of the *University* and *Parliament of Paris*, Places in which is to be found the true Spring and Source of the lively *Idea* of *Panteology*, and all Manner of Justice. Let him be counted an *Heretic* that doubteth thereof, and doth not firmly believe it: yet they in one Day eat up their *Bishop*, or the
Re-

Chap. II. *Rabelais's* WORKS. 11

Revenue of the *Bishopric* (is it not all one) for a whole Year; yea, sometimes for two. This is done on the Day he makes his Entry, and is *installed*: nor is there any Place for an Excuse; for he cannot avoid it, unless he would be houted at and stoned for his Parsimony.

Ill-husbandry hath been also esteemed an Act flowing from the Four *Cardinal* Virtues. 1°. Of *Prudence* in borrowing Money before-hand; for none knows what may fall out; who is able to tell if the World shall last yet three Years? But although it should continue longer, is there any Man so foolish, as to have the Confidence to promise himself three Years?

*What Fool so confident to say,
That he shall live one other Day (3) ?*

2°. Of *Commutative Justice*, in buying dear (I say upon Trust) and selling good cheap, (that is, for ready Money). What says *Cato* in his Book of *Husbandry* to this Purpose? The *Father of a Family* (says he) *must be a perpetual Seller*; by which Means it is impossible but that at last he shall become rich, if he have of vendible Ware enough still ready for Sale. Of *Distributive Justice* it doth partake, in giving Entertainment to good (remark good) and gentle Fellows, whom *Fortune* had Ship-wreck'd (like *Ulysses*) upon the Rock of a hungry Stomach without Provision of Sustenance: and likewise to the good (remark the good) and young Wenches: for according to the Sentence of *Hippocrates*, Youth is impatient of Hunger, chiefly if it be

B 5

vigorous,

(3) *That he shall live, &c.] Seneca in Thyest.*

*Nemo tam diuos habuit fauentes
Crastinum ut posset sibi polliceri.*

vigorous, lively, frolick, brisk, stirring and bouncing; which wanton Lasses willingly and heartily devote themselves to the Pleasure of honest Men; and are so far both *Platonic* and *Ciceronian* (4), that they do acknowledge their being born into this World, not to be *for themselves alone*, but that in their proper Persons their Acquaintance may claim one Share, and their Friends another.

3°. The Virtue of *Fortitude* appears therein by the cutting down and overthrowing of the great Trees, like a second *Milo*, making Havock of the dark Forests, which did serve only to furnish Dens, Caves, and Shelter to Wolves, wild Boars and Foxes; and afford Receptacles, withdrawing-corners and Refuges to Robbers, Thieves and Murtherers; lurking Holes, and sculking Places for Cut-throat Assassins; secret obscure Shops for Coiners of false Money, and safe Retreats for *Heretics*; laying Woods even and level with the plain Champion Fields and pleasant Heathy Ground, at the Sound of the Haut-boys and Bagpipes playing reeks with the high and stately Timber, and preparing Seats and Benches for the Eve of the dreadful Day of Judgment.

4°. I gave thereby Proof of my *Temperance* in eating my Corn whilst it was but Grass, like an *Hermit* feeding upon Sallets and Roots; that so affranchising myself from the Yoak of sensual Appetites to the utter Disclaiming of their Sovereignty, I might the better reserve somewhat in Store for the Relief of the Lame, Blind, Cripple, Maimed, Needy, Poor and Wanting Wretches.

In

(4) *Platonic and Ciceronian.*] *Plato* was for having Women in Common, and *Tully* both by his Precepts and Example, invited every Body to sacrifice themselves to the Public.

In taking this Course I save the Expence of the *Weed-grubbers*, who gain Money ; of the *Reapers* in Harvest-time, who drink lustily, and without Water; of *Gleaners*, who will expect their Cakes and Bannocks ; of *Threshers*, who leave no Garlic, Scallions, Leeks nor Onions in our Gardens, (by the Authority of *Thestylis* (5) in *Virgil*) and of the *Millers*, who are generally Thieves ; and of the *Bakers*, who are little better. Is this small Saving or Frugality ? Besides the Mischief and Damage of the *Field Mice*, the Decay of *Barns*, and the Destruction usually made by *Mites* and *Weevils*.

Of *Corn* in the Blade (6), you may make good green Sauce, of a light Concoction and easy Digestion, which recreates the Brain, and exhilarates the Animal Spirits, rejoyceth the Sight, openeth the Appetite, delighteth the Taste, comforteth the Heart, tickleth the Tongue, cheareth the Countenance; striking a fresh and lively Colour, strengthening the Muscles ; tempers the Blood, disburthens the Midriff, refresheth the Liver, disobstructs the Spleen, easeth the Kidneys, supplcth the Reins, quickens the Joynts of the Back, cleanseth the Urine-Conduits, dilates the Spermatic Vessels, shortens the *Cremasters*, purgeth the Bladder, puffeth up the Genitals, correcteth the Prepuce, hardens the Nut, and rectifies that Member. It will make you have a current Belly to trot, fart, dung, piss,

B 6

sneeze

(5) *Thestylis*.] See *Virg. Eclogue 2.* and *Theocritus, Idyll. 2d.* This *Thestylis*, tho' but a Gleaner, eat up all the Garlic, &c. from the Reapers.

(6) *Corn in the Blade*.] To eat ones Corn in the Blade, is to eat ones Revenue before it comes in. This *Rabelais* commends in his ludicrous Way.

sneeze, cough, spit, belch, spew, yawn, snuff, blow, breathe, snort, sweat, and set agog your *Robin*, with a thousand other rare Advantages. I understand you very well (says *Pantagruel*) you would thereby infer, that those of a mean Spirit and shallow Capacity, have not the *Skill to spend much in a short Time*: you are not the first in whose Conceit that *Heresy* hath entered: *Nero* maintained it, and above all Mortals admired most his Unkle *Caius Caligula*, for having in few Days, by a most wonderfully pregnant Invention, totally spent all the Goods and Patrimony which *Tiberius* had left him.

But instead of observing the *sumptuary Supper-curbing* Laws of the *Romans*, viz. the *Lex Orchia*, the *Fannia*, the *Didia*, the *Licinia*, the *Cornelia*, the *Lepidiana*, the *Antia* (7); and of the *Corinthians* (8), by the which they were inhibited, under Pain of great Punishment, not to spend more in one Year than their annual Revenue did amount to. You have offered up the Oblation of *Protervia* (9), which was with the *Romans* such a Sacrifice as the *Paschal Lamb* was amongst the *Jews*, wherein all that was eatable was to be eaten, and the Remainder to be thrown into the Fire, without reserving any Thing for the next Day. I may very justly say of you, as *Cato* did of *Albidius*,
who

(7) *The Antia.*] *Rabelais* speaks after *Macrobius*, who specifies all these Laws, lib. iii. chap. xviii. of his *Saturnalia*.

(8) *And of the Corinthians.*] This Law ordained all Persons, on Pain of Death, to give an Account of their Year's Income. *Herodotus* says, *Amasis*, King of *Egypt*, was the Author of it, but *Solon* borrowed it from him, and afterwards it took Place chiefly at *Corinth*, as we are told by *Dipbilus* in *Athenaus*.

(9) *Protervia.*] See *Macrob. Saturn. lib. ii. esp. iii.* The *Scaligerana* at the Word *Sacrificium*, observe, that *Protervia* is strictly a Sacrifice *propter viam*; by the Way Side.

who after that he had by a most extravagant Expence wasted all the Means and Possessions he had to one only House, he fairly set it on Fire, that he might the better say, *Consummatum est*. Even just as since his Time, St *Thomas Aquinas* did when he had eaten up the whole Lamprey (10). But let that pass.

(10) *When he had eaten up the Whole Lamprey.*] It is related of *Thomas Aquinas*, by an Author who was his Co-temporary, that that Doctor, being one Day invited to Table by the King (*St Louis*), for whom there was served up a fine Lamprey, *Thomas*, whom it seems no other Time but that would serve to compose his Hymn on the Holy Sacrament, had in the Profoundness of his Meditation eaten up the whole Lamprey that was designed for the King, and had made an End of his Hymn and the Fish both together. *Thomas*, overjoyed at his having finished so elaborate a Poem, cry'd out in an Extasy, *Consummatum est*. The Company who had seen *Thomas* play a good Knife and lay about him to some Tune, but knew nothing of his mental Employment, fancy'd that this *Latin* Word related to his gallant Performance in demolishing the Lamprey, and look'd upon him as a very prophane Person, for applying to a Piece of unmannerly Epicurism, the Words which each of them knew were spoke by our Saviour when he was expiring on the Cross.

C H A P. III.

How Panurge praiseth the Debtors and Borrowers.

BUT, quoth *Pantagruel*, when will you be out of Debt? At the ensuing Term of the *Greek Calends* (1), answered *Panurge*, when all the World shall be content, and that it be your Fate to become your own Heir. The Lord forbid that I should be out of Debt, as if, indeed, I could not be trusted. *Who leaves not some Leaven over Night, will hardly have Paste the next Morning.*

Be still indebted to some Body or other, that there may be some Body always to pray for you, That the Giver of all good Things may grant unto you a blessed, long, and prosperous Life; fearing if *Fortune* should deal crossly with you, that it might be his Chance to come short of being paid by you; he will always speak Good of you in every Company, ever and anon purchase new Creditors unto you; to the End that through their Means you may make a Shift by borrowing from *Peter* to pay *Paul* (2), and with other Folks Earth fill up his Ditch. When of Old in the Region of the *Gauls*, by the Institution of the *Druids*, the Servants, Slaves and Bond-men were burnt quick
at

(1) *Greek Calends.*] That is, Never: For the *Greeks*, knew nothing of the *Roman* Way of reckoning by Calends.

(2) *Borrowing from Peter to pay Paul.*] In the Original *Facietur versura*. Taken from the Latin *versuram facere*: to borrow of one to pay another: *quia sic vertent creditorem*.

at the Funerals and Obsequies of their Lords and Masters ; had not they Fear enough, think you, that their Lords and Masters should die ? For, *per Force*, they were to die with them for Company. Did not they incessantly send up their Supplications to their great God *Mercury*, as likewise unto *Dis* the Father of Wealth (3), to lengthen out their Days, and preserve them long in Health ? Were not they very careful to entertain them well, punctually to look unto them, and to attend them faithfully and circumspectly ? For by those Means were they to live together at least until the Hour of Death. Believe me, your Creditors with a more fervent Devotion will beseech Almighty God to prolong your Life, they being of nothing more afraid than that you should die ; for that they are more concerned for the Sleeve than the Arm, and love the Penny better than their own Lives ; as it evidently appeareth by the Usurers of *Landerouffe*, who not long since hanged themselves, because the Price of the Corn and Wines was fallen, by the Return of a gracious Season. To this *Pantagruel* answering nothing, *Panurge* went on in his Discourse, saying, Truly, and in good sooth (Sir,) when I ponder my Destiny aright, and think well upon it, you put me shrewdly to my Plunges, and have me at a Bay in twitting me with the Reproach of my Debts and Creditors : and yet did I, in this only Respect and Consideration of being a *Debtor*, esteem myself worshipful, reverend and formidable. For, against the Opinion of most Philosophers

(3) *Dis the Father of Wealth.*] *Dis pater*, Pluto God of Hell, and consequently of Riches, which are inclosed in the Bowels of the Earth. *Bocbart. l. i. c. iv.* Of the *Phenician Colonies*: *Est cur miremur, in Dijs Gallorum non censeri Plutonem, à quo se prognatos dicebant, si quidem Cæsari credimus, Galli, inquit, se omnes à Dite Patre prognatos pradiant, idque à Druidibus proditum dicunt.*

sophers, that of *Nothing ariseth Nothing*; yet without having bottomed on so much as that which is called the *First Matter*, did I out of *Nothing* become such a *Maker* and *Creator*, that I have created, what? a gay Number of fair and jolly *Creditors*. Nay, *Creditors* (I will maintain it, even to the very *Fire* itself exclusively) are fair and goodly *Creatures*. Who lendeth *Nothing* is an ugly and wicked *Creature*, and an accursed *Imp* of the infernal *Old-Nick*. And there is made, what? *Debts*: a Thing most precious and dainty (4), of great Use and Antiquity. *Debts*, (I say) surmounting the Number of Syllables which may result from the Combinations of all the Consonants with each of the Vowels heretofore projected reckoned and calculated by the noble *Xenocrates*(5). To judge of the Perfection of *Debtors* by the Numerosity of their *Creditors*, is the readiest Way for entering into the Mysteries of *Practical Arithmetic*.

You can hardly imagine how glad I am, when every Morning I perceive myself environed and surrounded with Brigades of *Creditors*; humble, fawning and full of their Reverences: And whilst I remark, that as I look more favourably upon, and give a chearful Countenance to one than another, the Fellow thereupon buildeth a Conceit that he shall be the first dispatched, and the foremost in the Date of Payment; and he valueth my Smiles at the Rate of ready Money.

It

(4) *A Thing most precious.*] See Apology for *Herodotus*; cb. iii. *Erasmus* in his Colloquy, entitled, *Ementita Nobilitas*: *Imò nulla est commodior ad regnum via quam debere quamplurimis.*

(5) *The Noble Xenocrates.*] He made them to amount to 100,200,000 Syllables from the *Greek Alphabet*. See the Additions of the *French Interpreter* to *Xenocrates's* Life in *Diogenes Laërtius*.

Chap. III. *Rabelais's* WORKS. 19

It seemeth unto me, that I then act and personate the *God of the Passion of Saumure* (6), accompanied with his Angels and Cherubims.

These are my Flatterers, my Soothers, my Claw-backs, my Smoothers, my Parasites, my Saluters, my Givers of good Morrows, and perpetual Orators; which makes me verily think, that the supreamest Height of *Heroic* Virtue, described by *Hesiod* (7), consisteth in being a *Debtor*, wherein I held the first *Degree* in my *Commencement*. Which Dignity, though all human Creatures seem to aim at, and aspire thereto, few nevertheless, because of the Difficulties in the Way, and Incumbrances of hard Passages, are able to reach it, as is easily perceivable by the ardent Desire and vehement Longing harboured in the Breast of every one, to be still creating more *Debts*, and new *Creditors*.

Yet doth it not lie in the Power of every one to be a *Debtor*. To acquire *Creditors* is not at the Disposure of each Man's Arbitrament. You nevertheless would deprive me of this sublime Felicity. You ask me when I will be out of Debt.

Well, to go yet farther on, and possibly worse in your Conceit, may *Sanct Bablin*, the good Sanct, snatch me, if I have not all my Life-time held *Debt* to be as an Union or Conjunction of the Heavens with the Earth, and the whole Cement whereby the Race of Mankind is kept together; yea, of such Virtue and Efficacy, that, I say, the whole Progeny of *Adam* would very suddenly perish without it. Therefore, perhaps,
I

(6) *The Passion of Saumure*.] In *July* 1534, this Play took mightily; *Bouchet* says 'twas probably the same that was printed in 1532, in 4to at *Paris*.

(7) *Described by Hesiod*.] See *Lucian*, upon this: In the Dialogue, intituled, *Hermotinus*, or the Sects.

I do not think amiss, when I repute it to be the great Soul of the *Universe*, which (according to the Opinion of the *Academies*) vivifieth all Manner of Things. In Confirmation whereof, that you may the better believe it to be so, represent unto your self, without any Prejudice of Spirit, in a clear and serene Fancy, the *Idea* and Form of some other World than this; take, if you please, and lay hold on the *thirtieth* of those which the Philosopher, *Metrodorus* (8) did enumerate, wherein it is to be supposed there is no *Debtor* or *Creditor*, that is to say, a World without Debts. There amongst the Planets will be no regular Course. All will be in Disorder, *Jupiter* reckoning himself to be nothing indebted unto *Saturn*, will go near to detrude him out of his Sphere, and with the *Homeric Chain* (9) will be like to hang up all the *Intelligences*, Gods, Heavens, Demons, Heroes, Devils, Earth and Sea, together with the other Elements. *Saturn*, no doubt, combining with *Mars* will reduce the World into a Chaos of Confusion.

Mercury then would be no more subjected to the other Planets; he would scorn to be any longer their *Camillus* (10), as he was of old termed in the *Hebrurian* Tongue; for it is to be imagined that he is no way a Debtor to them. *Venus* will be no more venerable, because she shall have *lent* nothing. The *Moon* will remain bloody and obscure: For to what End should the *Sun* impart unto her any of his Light? He owed her nothing. Nor yet will the *Sun* shine upon the Earth, nor the Stars send down any

(8) *Metrodorus*.] See *Plut. l. v.* of the Opinions of Philos.

(9) *Homeric Chain*.] See *Macrobius* on *Scipio's Dream*, *l. i. cb. xiv.*

(10) *Their Camillus*.] That is, their Servant; for the Ancients called by the Name of *Camilli* those young Boys that attended on the Priests in the Sacrifices.

Chap. III. *Rabelais's* WORKS. 21

any good Influence, because the terrestrial Globe hath desisted from sending up their wonted Nourishment by Vapours and Exhalations, wherewith *Heraclitus*, said the Stoics, proved *Cicero* (11) maintained they were cherished and *alimented*. There would likeways be in such a World no Manner of *Symbolization*, *Alternation*, nor Transmutation amongst the Elements; for the one will not esteem it self obliged to the other, as having borrowed nothing at all from it. Earth then will not become Water, Water will not be changed into Air, of Air will be made no Fire, and Fire will afford no Heat unto the Earth; the Earth will produce nothing but Monsters, Titans, Giants; no Rain will descend upon it, nor Light shine thereon; no Wind will blow there, nor will there be in it any Summer or Autumn. *Lucifer* will break loose, and issuing forth of the Depth of Hell, accompanied with his Furies, Fiends, and horned Devils, will go about to unnesle and drive out of Heaven all the Gods, as well of the *greater* as of the *lesser Nations*. Such a World without *lending*, will be no better than a Dog-kennel, a Place of Contention and Wrangling, more unruly and irregular than that of the Rector of *Paris*; a Devil of an Hurly-burly, and more disordered Confusion, than that of the Plagues of *Doüay* (12). Men will not then salute

(11) *Cicero*.] See his *Natura Deorum*, and *Plutarch* l. ii. of the Opinions of Philosophers.

(12) *Plagues of Doüay*.] So Sir *T. U.* has it, but it should be Plays (not Plagues) of *Doué* (not *Doüay*, which is in *Flanders*). *Doué* is a Town of *Poitou*, adorn'd with the Remains of an Amphitheatre, where now and then are still acted some Pieces of Devotion. This Show seldom passes without Disorder and Confusion, either on Account of the Rusticity of the Actors, who are all School-boys or Prentices, or because People of all Sorts repair thither, from the adjacent Parts. See *Du Chesne's* Antiquities of the Towns of *France*.

lute one another ; it will be but lost labour to expect Aid or Succour from any, or to cry, *Fire, Water, Murther*, for none will put to their helping Hand. Why ? He lent no *Money* ; there is nothing due to him. Nobody is concerned in his Burning, in his Shipwrack, in his Ruin, or in his Death ; and that because he hitherto had *lent* Nothing, and would never thereafter have *lent* any Thing. In short, *Faith Hope* and *Charity* would be quite banish'd from such a World ; for Men are *born to relieve and assist one another* ; and in their stead would succeed and be introduced *Defiance, Disdain* and *Rancour*, with the most execrable Troop of all Evils, all Imprecations and all Miseries. Whereupon you will think, and that not amiss, that *Pandora* had there spilt her unlucky Bottle. Men unto Men will be Wolves, Hobthrushers and Goblins, (as were *Lycaon, Bellorophon, Nebuchodonosor*) Plunderers, Highway-Robbers, Cut-throats, Rapparees, Murtherers, Poisoners, Assassimators, leud, wicked, malevolent, pernicious Haters, set against every-body, like to *Ismael, Metabus* (13), or *Timon the Athenian*, who for that Cause was named *Misanthropos* ; in such Sort, that it would prove much more easy in Nature to have Fish entertained in the Air, and Bullocks fed in the Bottom of the Ocean, than to support or tolerate a rascally Rabble of People that will not *Lend*. These Fellows (I vow) do I hate with a perfect Hatred ; and if conformable to the Pattern of this grievous, peevish and perverse
World

(13) *Metabus*.] King of *Privernum* in the Country of the *Volsci*. *Virg. Æneid*, l. xi.

Priverno antiquâ Metabus quum excederet urbs.
 And lower,
Non illum testis, ulla non manibus urbes,
Accepere : (neque ipse manus feritate dedisset).

Chap. III. *Rabelais's* WORKS. 23

World which *lendeth* Nothing, you figure and liken the little *World*, which is Man, you will find in him a terrible Jostling Coyle and Clutter: The Head will not lend the Sight of his Eyes to guide the Feet and Hands; the Legs will refuse to bear up the Body; the Hands will leave off working any more for the rest of the Members; the Heart will be weary of it's continual Motion for the Beating of the Pulse, and will no longer *lend* his Assistance; the Lungs will withdraw the Use of their Bellows; the Liver will desist from conveying any more Blood through the Veins for the Good of the whole; the Bladder will not be indebted to the Kidneys, so that the Urine thereby will be totally stopped. The Brains, in the Interim, considering this unnatural Course, will fall into a raving Dotage, and with-hold all feeling from the Sinews, and Motion from the Muscles: Briefly, in such a *World* without Order and Array, *owing* nothing, *lending* nothing, and *borrowing* nothing, you would see a more dangerous Conspiracy than that which *Æsop* exposed in his *Apologue*. Such a *World* will perish undoubtedly; and not only perish but perish very quickly. Were it *Æsculapius* (14) himself, his Body would immediately rot, and the chafing Soul full of Indignation take it's Flight to all the Devils of Hell after my Money.

(14) *Were it Æsculapius.*] This is very dark, but *Panurge* must mean, that if he were such a Fool as to part with his Money to clear himself, he should die with Grief and Remorse the Moment after his Debts were paid and his Money gone.

C H A P. IV.

*Panurge continueth his Discourse in Praise
of Borrowers and Lenders.*

ON the contrary, be pleased to represent unto your Fancy another World, wherein every one lendeth, and every one oweth, all are Debtors, and all Creditors. O how great will that Harmony be, which shall thereby result from the regular Motions of the Heavens ! Methinks I hear it every whit as well as ever *Plato* did (1). What Sympathy will there be amongst the Elements ? O how delectable then unto Nature will be our own Works and Productions ? Whilst *Ceres* appeareth loaden with Corn, *Bacchus* with Wines, *Flora* with Flowers, *Pomona* with Fruits, and *Juno* fair in a clear Air, wholesome and pleasant : I lose myself in this high Contemplation.

Then will among the Race of Mankind Peace, Love, Benevolence, Fidelity, Tranquility, Rest, Banquets, Feastings, Joy, Gladness, Gold, Silver, single Money, Chains, Rings, with other Ware, and Chaffer of that Nature be found to trot from Hand to Hand ; no Suits at Law, no Wars, no Strife, Debate, nor Wrangling ; none will be there
an

(1) *Plato did.*] *Plato* did indeed, after *Pythagoras*, believe that the Motion of the Heavenly Sphere produced an harmonious Sound, but he no where says that either sleeping or waking he had ever beard that Harmony. What *Rabelais* imputes to him, *l. v. c. xviii.* is a ludicrous Exaggeration of what he here says in Terms a little more serious.

Chap. IV. *Rabelais's* WORKS. 25

an Usurer, none will be there a Pinch-penny, a Scrape-good Wretch, or churlish hard-hearted Refuser. Good God! Will not this be the Golden Age in the Reign of *Saturn*? The true Idea of the Olympick Regions, wherein, all other Virtues ceasing, Charity alone ruleth, governeth, domineereth and triumpheth? All will be fair and goodly People there, all just and virtuous.

O happy World! O People of that World most happy! Yea, thrice and four times blessed is that People! I think in very deed that I am amongst them, and swear to you, by my good Forsooth, that if this glorious aforesaid World had a Pope, abounding with Cardinals, that so he might have the Association of a sacred College, in the Space of very few Years you should be sure to see the Sancts much thicker in the Roll, more numerous wonder-working and mirifick, more Services (2), more Vows, more Staff-bearers (3), more Wax-Candles than are all those in the nine Bishoprics of *Britany*, *St Yves* only excepted (4). Consider (Sir) I pray you, how the noble *Patelin*, having a Mind to Deify, and extol even to the third Heavens, the Father of *William Josseume*, said no more but this, *And he did lend his Goods to those who were desirous of them* (5). O the

(2) *Services.*] *Lessons* it is in the Original. The more a Saint is rever'd in the *Romish* Church, the more *Lessons* there are in the *Matins* of that Saint's Festival. Nine *Lessons* are the highest, three the lowest.

(3) *More Staff-bearers.*] More *Croriers* of Prelates. In short, the People's Veneration of any Saint is according to the Number of the Banners and *Crozier-Staffs* at a Procession.

(4) *St Yves only excepted.*] Of all the petty Saints which are worshipped only in *Bretagne*, there's none so generally in Vogue in that Country as *St Yves*, a Native of *Treguier* in lower *Normandy*.

(5) *And he did lend his Goods.*] This is in the Farce of *Patelin*, where that Arch-Cheat, in order to engage Mr
William

26 *Rabelais's* WORKS. Book III.

O the fine Saying! Now let our *Microcosm* be fancied conformable to this Model in all it's Members; *lending, borrowing* and *owing*, (that is to say) according to it's own Nature: For Nature hath not to any other End created Man, but to *borrow* and *lend*; no greater is the Harmony amongst the Heavenly Spheres, than that which shall be found in it's well-ordered Policy. The Intention of the Founder of this *Microcosm* is, to have a Soul therein to be entertained, which is lodged there, as a Guest with it's Host, it may live there for a while. Life consisteth in Blood, Blood is the Seat of the Soul; therefore the chiefest Work of the *Microcosm*, is, to be making Blood continually.

At this Forge are exercised all the Members of the Body; none is exempted from Labour, each operates a-part, and doth it's proper Office. And such is their Hierarchy, that perpetually the one *borrow*s from the other, the one *lend*s the other, and the one is the other's *Debtor*. The Stuff and Matter convenient which Nature giveth to be turned into Blood is *Bread* and *Wine*. All kind of nourishing Viſuals is understood to be comprehended in these two, and from hence in the *Langue Goth* (6) is called *Campanage*. To find out this Meat and Drink, to prepare and boil it, the Hands are put to work, the Feet do walk and bear up the whole Bulk of the corporal Mass; the Eyes guide and conduct all; the Appetite in the Orifice
of

William Joffeayme to give him Credit for his Cloth, artfully falls to praising *William's* Father, and so gain'd his Point.

(6) *Langue Goth*] *Rabelais* is in the Wrong to think that *Languedoc* was at first called *Langue Goth*, on Account of the *Goths* formerly inhabiting that Province, and leaving their Language there. See *Menage*, as likewise *Froissart*, Vol. II. ch. clvii. and *Jodocus Sincerus*, p. 138. of his *Itiner. Gall.* Geneva Edition 1627.

of the Stomach, by means of little fourish black Humour (called Melancholy) which is transmitted thereto from the Milt, giveth warning to shut in the Food. The Tongue doth make the first Essay, and tastes it; the Teeth do chaw it, and the Stomach doth receive, digest and chilify it; the Mesaraick Veins suck out of it what is good and fit, leaving behind the Excrements, which are, through special Conduits for that purpose, voided by an expulsive Faculty; thereafter it is carried to the Liver, where it being changed again, it, by the Virtue of that new Transmutation, becomes *Blood*. What Joy, conjecture you, will then be found amongst those Officers, when they see this *Rivulet of Gold*, which is their sole *Restorative*? No greater is the Joy of Alchemists, when after long Travel, Toil and Expencc, they see in their Furnaces the Transmutation: Then is it that every Member doth prepare it self, and strive a-new to purify and to refine this Treasure: The Kidneys through the emulgent Veins draw that Aquosity from thence which you call Urine, and there send it away through the Ureters to be slipt downwards; where, in a lower Receptacle, and proper for it, (to wit, the Bladder) it is kept, and stayeth there until an Opportunity to void it out in his due time. The Spleen draweth from the *Blood* it's terrestrial Part, *viz.* the Grounds, Lees, or thick Substance settled in the bottom thereof, which you term *Melancholy*: The Bottle of the Gall substracts from thence all the superfluous *Choler*; whence it is brought to another Shop or Work house to be yet better purified and fined, that is, the Heart, which by it's Agitation of *Diastolick* and *Systolick* Motions so neatly subtilizeth and inflames it, that in the *right side* Ventricle it is brought to Perfection, and through the Veins is sent to all the Mem-
C bers:

bers; each Parcel of the Body draws it then unto it's self, and after it's own Fashion is cherished and alimmented by it: Feet, Hands, Thighs, Arms, Eyes, Ears, Back, Breast, yea, all; and then it is that who before were *Lenders*, now become *Debtors*. The Heart doth in it's *Left-side* Ventricle so thinnify the Blood, that it thereby obtains the Name of *Spiritual*; which being sent through the *Arteries* to all the Members of the Body, serveth to warm and winnow or fan the other Blood which runneth through the Veins: The Lights never cease with it's Lappets and Bellows to cool and refresh it; in Acknowledgment of which good the Heart through the arterial Vein imparts unto it the choicest of it's Blood: At last it is made so fine and subtile within the *Rete Mirabile*, that thereafter those *Animal Spirits* are framed and composed of it; by means whereof the Imagination, Discourse, Judgment, Resolution, Deliberation, Ratiocination and Memory, have their Rise, Actings, and Operations.

Cops Body, I sink, I drown, I perish, I wander astray, and quite fly out of myself, when I enter into the Consideration of the profound Abyss of this World, thus *lending*, thus *owing*. Believe me, it is a divine Thing to *lend*, to *owe* an Heroick Virtue. Yet is not this all; this little World thus *lending*, *owing*, and *borrowing*, is so good and charitable, that no sooner is the above-specified Alimentation finished, but that it forthwith projecteth, and hath already Forecast, how it shall *lend* to those who are not as yet born, and by that Loan endeavour what it may, to eternize itself, and multiply in Images like the Pattern, that is, Children. To this end every Member doth of the choicest and most precious of it's Nourishment, pare and cut off a Portion, then instantly dispatcheth it downwards
to

to that Place, where Nature hath prepared for it very fit Vessels and Receptacles through which descending to the Genitories by long Ambages, Circuits and Flexuosities, it receiveth a competent Form, and Rooms apt enough both in the Man and Woman for the future Conservation and perpetuating of human Kind. All this is done by *Loans* and *Debts* of the one unto the other; and hence have we this Word, the *Debt of Marriage*. Nature doth reckon Pain to the Refuser, with a most grievous Vexation to his Members, and an outrageous Fury amidst his Senses. But on the other Part, to the *Lender* a set Reward, accompanied with Pleasure, Joy, Solace, Mirth and merry G'ce.

CHAP. V.

How Pantagruel altogether abhorreth the Debtors and Borrowers

I Understand you very well, (quoth *Pantagruel*) and take you to be very good at Topicks, and thoroughly affectioned to your own Cause (1): But preach it up, and patrocinate it; prattle on it, and defend it as much as you will, even from hence to the next *Whisuntide*, if you please so to do, yet in the End will you be astonished to find how you shall have gained no ground at all upon me, nor persuaded me by your fair Speeches and smooth Talk to

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enter

(1) *Your own Cause.*] No bad Defender of a bad Cause.

enter ever so little into the Thralldom of *Debt*. You *shall owe to none* (saith the holy Apostle) *any thing save Love, Friendship, and a mutual Benevolence.*

You serve me here, I confess, with fine *Graphides* and *Diatyposes*, Descriptions and Figures, which truly please me very well: But let me tell you, if you will represent unto your Fancy an impudent blustering Bully, and an importunate Borrower, entring afresh and newly into a Town already advertised of his Manners, you shall find that at his Ingress the Citizens will be more hideously affrighted and amazed, and in a greater Terror and Fear, Dread and Trembling, than if the Pest it self should step into it in the very same Garb and Accoutrement wherein the *Tyanæan* (2) Philosopher found it within the City of *Ephesus*. And I am fully confirmed in the Opinion, that the *Persians* erred not (3) when they said, That *the Second Vice was to lie*, the *first* being that of *owing Money*. For in very truth, *Debts* and *Lying* are ordinarily joined together. I will nevertheless not from hence infer, that none must *owe* any Thing, or *lend* any Thing. For who so rich can be, that sometimes may not *owe*; or who can be so poor, that sometimes may not *lend*?

Let the Occasion notwithstanding in that Case (as *Plato* (4) very wisely saith, and ordaineth in his Laws) be such, that none be permitted to draw any Water out of his Neighbour's Well, untill first,

(2) *Tyanæan Philosopher.*] See *Apollonius's* Life in *Philostratus*, lib. iv. cap. iii.

(3) *That the Persians erred not.*] See *Plutarch*, in his Discourse entitul'd, *That Men ought not to borrow at Usury*. See also *Herodotus*, lib. i.

(4) *As Plato very wisely saith.*] See *Plutarch* in the same Place.

first, they by continual digging and delving into their own proper Ground, shall have hit upon a kind of Potters Earth, which is called *Ceramite*, and there had found no Source or drop of Water; for that sort of Earth, by reason of it's Substance, which is fat, strong, firm and close, so retaineth it's Humidity, that it doth not easily evaporate it by any outward Excursion or Evaporation.

In good sooth, it is a great Shame to choose rather to be still *borrowing* in all Places from every one, than to work and win. Then only in my Judgment should one *lend*, when the diligent, toiling and industrious Person is no longer able by his Labour to make any Purchase unto himself, or otherwise, when by Mischance he hath suddenly fallen into an unexpected Loss of his Goods.

Howsoever let us leave this Discourse, and from hence forwards do not hang upon *Creditors*, nor tie yourself to them; I make Account for the Time past to rid you freely of them, and from their Bondage to deliver you. The least I should in this Point, (quoth *Panurge*) is to thank you, though it be the most I can do: and if Gratitude and Thanksgiving be to be estimated and prized by the Affection of the Benefactor, that is to be done infinitely and sempiternally; for the Love which you bear me of your own Accord and free Grace, without any Merit of mine, goeth far beyond the Reach of any Price or Value; it transcends all Weight, all Number, all Measure, it is endless and everlasting; therefore should I offer to commensurate and adjust it, either to the Size and Proportion of your own noble and gracious Deeds, or yet to the Contentment and Delight of the obliged Receivers, I would come off but very faintly and flaggingly. You have verily done me a

great deal of Good, and multiplied your Favours on me more frequently than was fitting to one of my Condition. You have been more bountiful towards me than I have deserved, and your Courtesies have by far surpassed the Extent of my Merits, I must needs confess it. But it is not as you suppose, in the proposed Matter: for there it is not where I itch, it is not there where it fretteth, hurts or vexeth me; for henceforth being *quit* and out of *Debt*, what Countenance shall I be able to keep? You may imagine that it will become me very ill, for the first Month, because I have never hitherto been brought up or accustomed to it, I am very much afraid of it. Furthermore, there shall not one hereafter, Native of the Country of *Salmigondy*, but he shall level the Shot towards my Nose; all the back-cracking Fellows of the World, in discharging of their Postern Petarades, use commonly to say, *Voila pour les quittes*; that is, *For the quit*. My Life will be of very short Continuance, I do foresee it, I recommend to you the making of my Epitaph; for I perceive I shall die constricted in the very Stench of Farts. If at any Time to come, by Way of Restorative to such good Women as shall happen to be troubled with the grievous Pain of the Wind-Cholic, the ordinary Medicaments prove nothing effectual, the Mummy of all my befarted Body, will streight be as a present Remedy appointed by the Physicians; whereof they taking any small *Modicum*, it will incontinently for their Ease afford them a Rattle of Bum-shot, like a Sal of Muskets.

Therefore would I beseech you to leave me some few Centuries of *Debts*; as King *Louis* the Eleventh, exempting from Suits in Law, the Reverend

Reverend *Miles d' Illiers*, Bishop of *Chartres* (5), was by the said Bishop most earnestly solicited to leave him some few for the Exercise of his Mind. I had rather give them all my Revenue of the *Periwinckles*, together with the other Incomes of the *Locusts*, albeit I should not thereby have any Parcel abated from off the principal Sums which I owe. Let us wave this Matter, (quoth *Pantagruel*) I have told it you over again.

(5) *Milles d' Illiers*, Bishop of *Chartres*.] He was made Bishop of *Chartres* in 1459 and dy'd in 1493, after he had renounc'd his Bishopric the same Year, in consideration of a Pension. There are still extant two good Stories of his Litigious Temper in the *Paradoxe du Procex*, &c. printed by *C. Stephens* 1554. And two more Instances of it in the *Propos memorables*, &c. printed at *Roüen*, 1599: He had been a Counsellor in the Parliament of *Paris*, and before that Professor of the Canon Law. So Lawing was his natural Element.

CHAP. VI.

*Why new Married Men were priviledged
from going to the Wars.*

BUT, in the Interim, asked *Panurge*, by what Law was it constituted, ordained and established, that such as should plant a new Vineyard, those that should build a new House, and the new married Men should be exempted and discharged from the Duty of Warfare for the first Year? By the Law (answered *Pantagruel*) of *Moses*. Why (replyed *Panurge*) the

lately married ? As for the Vine-Planters, I am now too old to reflect on them ; my Condition, at this present, induceth me to remain satisfied with the Care of Vintage, finishing and turning the Grapes into Wine : Nor are these pretty new Builders of *Dead Stones* written or pricked down in my Book of Life ; it is all with *Live Stones* that I set up, and erect the Fabrics of my Architecture, to wit, *Men*. It was (according to my Opinion, quoth *Pantagruel*) to the End, first, That the fresh married Folks should for the first Year reap a full and compleat Fruition of their Pleasures in their mutual Exercise of the Act of Love, in such sort, that in waiting more at leisure on the Production of Posterity, and propagating of their Progeny, they might the better encrease their Race, and make Provision of new Heirs. That if in the Years thereafter the Men should, upon their undergoing of some military Adventure, happen to be killed, their Names and Coats of Arms might continue with their Children in the same Families : And next that, the Wives thereby, coming to know whether they were barren or fruitful (for one Year's Trial, in regard of the Maturity of Age, wherein, of old, they married, was held sufficient for the Discovery) they might pitch the more suitably, in case of their first Husband's Decease, upon a *second Match*. The fertile Women to be wedded to those who desire to multiply their Issue ; and the steril ones to such other Mates, as misregarding the storing of their own Lineage, chose them only for their Virtues, Learning, genteel Behaviour, domestic Consolation, Management of the House, and matrimonial Conveniencies and Comforts, and such like. The Preachers of *Varennes* (saith *Panurge*) detest and abhor the *second Marriages*, as altogether foolish and dishonest.

Foolish

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Foolish and dishonest, (quoth *Pantagruel*) a plague take such Preachers! Yea but (quoth *Panurge*) the like Mischiefs also befall the Friar, *Charmer* (1), who in a full Auditory, making a Sermon at *Parcilly*, and therein abominating the Reiteration of Marriage, and the entering again in the Bonds of a nuptial Tie, did swear and heartily give himself to the swiftest Devil in Hell, if he had not rather choose, and would much more willingly undertake the *unmaidening* or *depuclating* of a hundred Virgins, than the simple Drudgery of one Widow. Truly I find your Reason in that Point right good, and strongly grounded.

But what would you think, if the Cause why this Exemption or Immunity was granted, had no other Foundation, but that, during the whole Space of the said first Year, they so lustily bobbed it with their female Consorts, (as both Reason and Equity require they should do) that they had drained and evacuated their spermatie Vessels; and were become thereby altogether feeble, weak, emasculated, drooping, and flaggingly pithless; yea, in such sort, that they in the Day of Battle, like Ducks which plunge over Head and Ears, would sooner hide themselves behind the Baggage, than, in the Company of valiant Fighters and daring military Combatants, appear where stern *Bellona* deals her blows, and moves a bustling Noise of Thwacks and Thumps. Nor is it to be thought that under the Standard of *Mars* they will so much as once strike a fair Stroke, because their most considerable Knocks have been already jirked and whirled within the Curtains of his Sweet-heart *Venus*.

C 5

In

(1) *Charmer*.] This Story is taken from *Peggus's* Jestes &c. in the Chapter intituled, *De Pradicatore qui potius accem Virgines quam nuptam unam eligebat*.

In Confirmation whereof, amongst other Relicks and Monuments of Antiquity, we now as yet often see, that in all great Houses, after the expiring of some few Days, these young married Blades are readily sent away to visit their *Uncles*, that in the Absence of their Wives, reposing themselves a little, they may recover their decayed Strength by the Recruit of a fresh Supply, the more vigorous to return again, and face about to renew the duelling Shock and Conflict of an amorous Dalliance: Albeit (for the greater Part) they have neither *Uncle* nor *Aunt* to go to.

Just so did the King *Crackart*, after the Battle of the Cornets (2), not cashier us, (speaking properly) I mean me and the *Quail-Piper*, but for our Refreshment remanded us to our Houses; and he is as yet seeking after his own. My Grandfather's Godmother was wont to say to me when I was a Boy,

*Patenosters & Oraisons
Sont pour ceux-là qui les retiennent.
Un fiffre en fenaïsons
Est plus fort que deux qui en viennent*

Not

(2) *King Crackart, &c.*] *King Peto*, corruptly *Petaut* in the Original. King of the Beggars. The Author is thought to have an Eye to some Prince ill-provided of Cash, and as ill obeyed. Now the History of *France* of that Time, speaks of no King of that Monarchy to whom these two Qualities so exactly agree as *Charles VIII*, who, without Money, undertook a War in *Italy*, and whose Officers refused, with Impunity, to execute his Orders as soon as he had repassed the Mountains. This Prince after the Battle of the Cornets (or *St Aubin du Cormier* in 1488.) was forced for Want of Money to discharge some Officers who had served him well there. One of which, might be some Soldier here called in Jest *Quail-piper*.

Not *Orisons* nor *Paternotres*
 Shall ever disorder my Brain.
 One Cadet, to the Field as he flutters,
 Is worth two when they end the Campaign.

That which prompteth me to that Opinion is, that the Vine-Planters did seldom eat of the Grapes, or drink of the Wine of their Labour, till the first Year was wholly elapsed: During all which Time also the Builders did hardly inhabit their new structured dwelling Places, for fear of dying suffocated through Want of Respiration; as *Galen* hath most learnedly remarked, in the second Book of the *Difficulty of Breathing*. Under favour, Sir, I have not asked this Question without *Cause* causing, and *Reason* truly very ratiocinant. Be not offended I pray you.

C H A P. VII.

How Panurge had a Flea in his Ear, and forbore to wear any longer his magnificent Codpiece.

PANURGE the Day thereafter, caused pierce his right Ear, after the *Jewish* Fashion, and thereto clasped a little Gold Ring, of a Fearnly-like kind of Workmanship, in the Beazil or Collet whereof was set and inchas'd a *Flea*; and to the end you may be rid of all Doubts, you are to know that the Flea was black. O what a brave Thing it is, in every Case and Circumstance of a Matter,

to be thoroughly well informed! The Sum of the Expenſe hereof being caſt up, brought in, and laid down upon his Council-board Carpet, was found to amount to no more quarterly than the Charge of the Nuptials of an *Hircanian* Tigreſs; even as you would ſay 609000 *Maravedis*. At theſe vaſt Coſts and exceſſive Diſburſemetns, as ſoon as he perceived himſelf to be out of Debt, he fretted much; and afterwards, as Tyrants and Lawyers uſe to do, he nouriſh'd and fed her with the Sweat and Blood of his Subjects and Clients.

He then took four *French* Ells of a coarſe brown Ruſſet Cloth, and therein apparelling himſelf, as with a long, plain-ſeamed and ſingle-ſtitched Gown, left off the wearing of his Breeches, and tied a pair of Spectacles to his Cap. In this Equipage did he preſent himſelf before *Pantagruel*; to whom this Diſguiſe appeared the more ſtrange, that he did not, as before, ſee that goodly, fair and ſtately Cod-piece, which was the ſole Anchor of Hope, wherein he was wonted to rely, and laſt Refuge he had 'midſt all the Waves and boiſterous Billows, which a ſtormy Cloud in a croſs Fortune would raiſe up againſt him. Honest *Pantagruel*, not underſtanding the Myſtery, asked him by way of interrogatory, what he did intend to perſonate in that new-fangled *Proſopopeia*? I have (answered *Panurge*) a Flea in mine Ear, and have a mind to marry. In a good Time! (quoth *Pantagruel*) You have told me joyful Tidings; yet would not I hold a red hot Iron in my Hand for all the Gladneſs of them. But it is not the Faſhion of Lovers to be accoutred in ſuch dangling Veſtments, ſo as to have their Shirts flapping down over their Knees, without Breeches, and with a long Robe of a dark brown mingled Hue, which is a Colour never uſed in *Talarian* Garments amongſt any Perſons of Honour,
Quality

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Quality or Virtue. If some *Heretical* Persons and schismatical Sectaries have at any Time formerly been so arrayed and cloathed, (though many have imputed such a Kind of Dress to Cosenage, Cheat, Imposture, and an Affectation of Tyranny upon credulous Minds of the rude Multitude) I will nevertheless not blame them for it, nor in that Point judge rashly or sinistrously of them; every one overflowing aboundeth in his own Sense and Fancy: Yea, in Things of a foreign Consideration, altogether extrinsical and indifferent, which in and of themselves are neither commendable nor bad, because they proceed not from the Interior of the Thoughts and Heart, which is the Shop of all Good and Evil. Of Goodness, if it be upright, and that it's Affections be regulated by the pure and clean Spirit of Righteousness; and on the other side, of Wickedness, if it's Inclinations, straying beyond the Bounds of Equity be corrupted and depraved by the Malice and Suggestions of the Devil. It is only the Novelty and New-fangledness thereof which I dislike, together with the Contempt of common Custom, and the Fashion which is in use.

The Colour (answered *Panurge*) is convenient, for it is conform to that of my Council-Board Carpet, therefore will I henceforth hold me with it, and more narrowly and circumspectly than ever hitherto I have done, look to my Affairs and Business. Seeing I am once out of *Debt*, you never yet saw Man more unpleasing than I will be, if God help me not. Lo here be my Spectacles. To see me afar off, you would readily say, that it were Fryar *John Burges* (1). I believe certainly, that in the

next

(1) *Fryar John Burges*.] *Rabelais* mentions him again, lib. iv. chap. viii. He was in *Louis XI.* and *Charles VIII's* Time, a *Franciscan* Fryar, very zealous, and a great Instrument in establishing several Houses of his Order. The
Cordeliers

next ensuing Year, I shall once more preach the *Croisade*, *Bounce Buckram* (2). Do you see this Grey-Rug? Doubt not but there lurketh under it some hid Property and occult Virtue, known to very few in the World. I did not take it on before this Morning; and nevertheless, am already in a Rage of Lust, mad after a Wife, and vehemently hot upon untying the Codpiece-point, I itch, I tingle, I wriggle, and long exceedingly to be married; that without the Danger of Cudgel-blows I may labour my female Copes-mate with the hard Push of a Bull-horned Devil (3). O the provident and thrifty

Cordeliers of *Lyons*, among others, owe to him their Settlement in the *Suburb de Veize*. He dyed in 1494 at *Lyons*, where his Body during the Civil Wars of Religion, was, 'tis said, dug up and flung into the *Saone*. Menot in the Year 1523, in a Lent Sermon, speaks of Friar *John Bourgois* as of one whose Memory was then fresh. *Habetis bene*, says he, *Memorian Sanctorum virorum, scilicet Fratris Antonii Farmier, Tisserandi, Fratris Joannis Burgenfis, & tantorum qui dixerunt vobis modum quomodo potuissetis evadere offensam Dei*. *Waddingb*, in the Annals of his Order, speaks also of him.

(2) *Bounce Buckram*.] Instead of *Bounce Buckram*, it is in the Original, *Goodbye Balls*: here M. Le D. C. observes that *Panurge*, encouraged by his Master, and newly wrapt up in a grey Rug-like Habit, looks on himself as a second Friar *John Burges*, a Favourite of *Charles VIII*. In chap. xvii. of lib. i. he boasts of having preach'd the *Croisade*. And now being on the Eve of an Engagement which many People look on as a *Cross*; he says he's going to *croisade* it a second Time. And being fully bent on Marrying, as much a Monk as he is in his Habit, he takes his Leave of *Balls of Snow*, which after the Example of *St Francis*, Patriarch of the Grey Friars, had 'till then served him instead of Wife and Children.

(3) *Bull-born'd Devil*.] Instead of labouring his Female like a *Bull-born'd Devil*, it is, like a Grey Friar-Devil (*en d'able Bur*; *Bur* is their Habit, the Colour of a *Jack-ass*, *Bourique*) so to labour (or plough the *Parfly Bed*) is to do it like a *Franciscan Friar*, or as the Saying is, *like an unsad-
dled*

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thrifty Husband that I then will be! After my Death, with all Honour and Respect due to my Frugality, will they burn the sacred Bulk of my Body, of purpose to preserve the Ashes thereof, in Memory of the choicest Pattern that ever was, of a perfectly wary, and compleat Householder. Cops-body, this is not the Carpet whereon my Treasurer shall be allowed to play false in his Accompts with me, by setting down an X for an V, or an L for an S (4); for in that case, should I make a Hail of Fifti-cuffs to fly into his Face. Look upon me (Sir) both before and behind, it is made after the Manner of a *Toge*, which was the ancient Fashion of the *Romans* in time of Peace. I took the Mode, Shape, and Form thereof in *Trajan's* Column at *Rome*, as also in the Triumphant Arch

died As (*en une débâte*.) Again, *un Moine Bur*, from the Latin barbarous *Burrus*, deriv'd from the *Higb Dutch*, *Baur*, is a Servant Monk, a Lay-brother who digs in the Garden of the Convent.

(4) *L for an S.*] It is in the Original by lengthning the Letter *f*, or *ff*. An Expression which is sometimes taken properly and sometimes figuratively. In the first Sense, it is a Trick of the Attorneys, some of whom, in Copying or Ingrossing their Client's Business, do so lengthen out all the Letters that have a Tail, as the *f*'s and the *s*'s, that in one Page there shan't be twelve Lines, nor above two or three Words in a Line, tho' by an Ordinance of Court, every Page ought to contain twenty Lines, and every Line five Words at least. In the second Sense, it is when a Tradesman charges to him who takes up Goods from him, more Goods than he really had of him: and it is in this Sense that *Panurge* says his Treasurer shall not place to his Accompt the Children he may have got on the Body of his Master's Wife. Formerly in an Accompt they used to finish each Article with an S, which signifies more or less *Sons*, (*Pence*). Now when the S was lengthned at the Bottom, thus *f*, (with a small Stroke thro' the Middle) it made an *f*, which signifies *Franks*, i. e. *Livres*. Hence, to lengthen the S, signifies to be guilty of a Fraud in an Account. See *Furetiere* in the Letter S.

Arch of *Septimus Severus*. I am tired of the Wars, weary of wearing Buff-coats, Cassocks, and Hoquetons. My Shoulders are pitifully worn, and bruised with the carrying of Harness; let Armour cease, and the long Robe bear sway: At least it must be so for the whole Space of the succeeding Year, if I be married, as Yesterday, by the *Mosaick* Law, you evidenced. In what concerneth the Breeches, my great Aunt *Laurence* did long ago tell me, that the Breeches were only ordained for the Use of the Cod-piece, and to no other end; which I, upon a no less forcible Consequence, give Credit to, every whit as well, as to the Saying⁽⁵⁾ of the fine Fellow *Galen*, who in his ninth Book Of the Use and Employment of our Members, alledgeth, That the Head was made for the Eyes: For Nature might have placed our Heads in our Knees or Elbows, but having before-hand determined that the Eyes should serve to discover Things from afar, she for the better enabling them to execute their designed Office, fixed them in the Head (as on the Top of a long Pole) in the most eminent Part of all the Body: No otherwise then we see the *Phares*, or high Towers erected in the Mouths of Havens, that Navigators may the further off perceive with ease the Lights of the nightly Fires and Lanterns. And because I would gladly, for some short

(5) *As to the Saying of the fine Fellow Galen.*] The fine Fellow *Galen*, in French, is gentil *Falot* *Galen*, *Ταλαρὸς Σερμενὺς*, from γὰλδω *rideo*, according to *Eustatbius*. In this Notion *Rabelais* calls *Galen* gentil *Falot*, which formerly signified a gay pleasant Man. *Falot* likewise means a *Cresset-light*, or a Moon as we call it; a Lantern fixt at the End of a long Pole: and *Galen* was indeed one of the greatest *Luminaries* (or *Pharos's*) of the Medicinal Art, and besides 'twas he that pleasantly said, The Head was posited at the very Top of the human Body, as a (*Falot* Lantern is fixed on a Pole.

Chap. VIII. *Rabelais's* WORKS. 43

short while (a Year at least) take a little Rest and Breathing-time from the toilsome Labour of the military Profession; that is to say, be married, I have desisted from wearing any more a Cod-piece, and consequently have laid aside my Breeches: For the Cod-piece is the principal and most especial Piece of Armour that a Warriour doth carry; and therefore do I maintain even to the Fire (exclusively, understand you me) that no *Turks* can properly be said to be armed Men, in regard that Cod-pieces are by their Law forbidden to be worn.

C H A P. VIII.

Why the Cod-piece is held to be the chief (or rather first) Piece of Armour amongst Warriours.

WILL you maintain (quoth *Pantagruel*) that the Cod-piece is the first Piece of a military Harness? It is a new Kind of Doctrine and very paradoxical: For we say, *at the Spurs begins the arming of a Man* (1). Sir, I maintain it, (answered *Panurge*) and not wrongfully do I maintain it. Behold how Nature (2) having a fervent Desire

(1) *At the Spurs, &c.*] *Fauchet* speaks of this Proverb in his Treatise of *Warfare* chap. i. He says the Spurs used to be fastened in and made inseparable from the Greaves or Leg-harness: so that if a Man had put on his Helmet and Back and Breast-piece first, he could never have done the other; his Head would have been so loaded and his Body so confin'd.

(2) *Nature, &c.*] See Preface to *Pliny's* VIIth Book.

Desire after it's Production of Plants, Trees, Shrubs, Herbs, Sponges, and Plant-animals, to eternize, and continue them unto all Succession of Ages (in their several Kinds, or Sorts at least, although the Individuals perish) unruinable, and in an everlasting Being, hath most curiously armed and fenced their Buds, Sprouts, Shoots and Seeds, wherein the above-mentioned Perpetuity consisteth, by strengthening, covering, guarding, and fortifying them with an admirable Industry, with Husks, Cases, Scarfs, and Swads, Hulls, Cods, Stones, Films, Cartels, Shells, Ears, Rinds, Barks, Skins, Ridges, and Prickles, which serve them instead of strong, fair, and *natural Cod-pieces*: As is manifestly apparent in Pease, Beans, Fafels, Pomegranates, Peaches, Cottons, Gourds, Pumpeons, Melons, Corn, Lemons, Almonds, Walnuts, Filberts, and Chestnuts; as likewise in all Plants, Slips, or Sets whatsoever, wherein it is plainly and evidently seen, that the *Sperm* and *Semina* is more closely veiled, overshadowed, corroborated, and thoroughly harnessed than any other Part, Portion, or Parcel of the whole.

Nature nevertheless did not after that Manner provide for the sempiternizing of human Race: But on the contrary created Man naked, tender, and frail, without either offensive or defensive Arms; and that in the Estate of Innocence, in the first Age of all, which was the golden Season; not as a Plant, but living Creature, born for Peace, not War, and brought forth into the World with an unquestionable Right and Title to the plenary Fruition and Enjoyment of all Fruits and Vegetables; as also to a certain calm and gentle Rule and Dominion over all Kinds of Beasts, Fowls, Fishes, Reptils, and Insects. Yet afterwards it happening in the Time of the Iron Age, under the Reign of
Jupiter,

Jupiter, when to the Multiplication of mischievous Actions, Wickedness and Malice began to take root and footing within the then perverted Hearts of Men, that the Earth began to bring forth Nettles, Thistles, Thorns, Bryars, and such other stubborn and rebellious Vegetables to the Nature of Man; nor scarce was there any Animal, which by a fatal Disposition did not then revolt from him, and tacitly conspire, and covenant with one another to serve him no longer, nor, as far as they had Ability to resist) to do him any Manner of Obedience, but rather (to the uttermost of their Power) to annoy him with all the Hurt and Harm they could. The Man then, that he might maintain his primitive Right and Prerogative, and continue his Sway and Dominion over all, both Vegetable and Sensitive Creatures; and knowing of a Truth, that he could not be well accommodated as he ought, without the Servitude and Subjection of several Animals, bethought himself, that of Necessity he must needs put on Arms, and make Provision of Harness against Wars and Violence. By the holy Saint *Babingoose* (3), (cried out *Pantagruel*) you are become, since the last Rain (4), a great *Lifreloufre*, *Philosopher*, I should say. Take Notice, Sir, (quoth *Panurge*) when Dame Nature had prompted him to his own arming, what Part of the Body it was; where, by her Inspiration, he clapped on the first Harness: It was forsooth by the double Pluck (5) of my little Dog the *Ballock*, and good

(3) *Saint Babingoose.*] One of the infinite Number of petty Saints they have in *Britany*, represented with a Goose by her Side.

(4) *Since the last Rain.*] During which he took the Opportunity to apply himself to the Study of the Secrets of Nature.

(5) *By the double Pluck.*] Sir *T. U.* mistakes here: this is no Oath; it should be *On (not by) the double Pluck*, i.e. he clapped his first Harness on his *Whim-wham*, &c.

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good *Senor Don Priapos Stabo-ftando*, which done, he was content, and fought no more. This is certified by the Testimony of the great *Hebrew* Captain Philosopher *Moses*, who affirmeth, That he fenced that Member with a brave and gallant Cod-piece, most exquisitely framed, and by right curious-Devices of a notably pregnant Invention, made up and composed of *Fig-tree-leaves*, which by Reason of their solid Stiffness (6), incisory Notches, curled, frifling, sleeked Smoothness, large Ample-ness, together with their Colour, Smell, Virtue, and Faculty, were exceeding proper, and fit for the covering and arming of the Sachels of Generation, the hideously big *Lorrain* Cullions being from thence only excepted; which swaggering down to the lowermost Bottom of the Breeches, cannot abide (for being quite out of all Order and Method) the stately Fashion of the high and lofty Cod-piece; as is manifest, by the Noble *Valentin Viardiere*, whom I found at *Nancie*, on the first Day of *May* (the more flauntingly to gallantize it afterwards) rubbing his *Ballocks*, spread out upon a Table after the Manner of a *Spanisb* Cloak. Wherefore it is, that none should henceforth say, who would not speak improperly, when any Country-Bumpkin hyeth to the Wars, *have a Care* (my Royster, of the *Wine-pot*, that is the Scull, but *have a Care* (my Royster) of the *Milk-pot*; that is, the Testicles. By the whole Rabble of the horned Fiends of Hell, the Head being cut off, that single Person only thereby dieth: But if the *Ballocks* be marred,

(6) *Of their solid Stiffness.*] It is in the Original, *Of their Propriety and Solid Stiffness*, for as Mr *le D. C.* tells us, The *Mahometan* Doctors say that the forbidden Fruit was the *Bananna* or *Indian Fig*, of which our first Parents had no sooner tasted, but espying their Nudities, they covered them with the Leaves of that Tree, which seemed created for that very Purpose.

marred, the whole Race of human Kind would forthwith perish, and be lost for ever.

This was the Motive which incited the goodly Writer *Galen* (7), *Lib. i. De Spermate*, to aver with Boldness, *That it were better* (that is to say, a less Evil) *to have no Heart at all, than to be quite destitute of Genitories*: For in them is laid up, conserved, and put in store, as in a secessive Repository, and sacred Warehouse, the *Semina*, and original Source of the whole Offspring of Mankind. Therefore would I be apt to believe, for less than a hundred Franks, that those are the very same Stones, by means whereof *Deucalion* and *Pyrrha* restored the human Race, in peopling with Men and Women, the World, which a little before that, had been drowned in the overflowing Waves of a poetical Deluge. This stirred up the valiant (8) *Justinian*, L. i. 4. *De Cagotis tollendis* (9), to collocate his *Summum Bonum*, in *Braguibus*, & *Braguetis*. For this, and other Causes, the Lord *Humpbry de Merville* (10), following of his King to a certain

(7) *Galen*.] It is in the Original, The *gallant Galen*: Alluding to *Γαλήνης* the Greek Name for *Galen*. *Γαλήνη* signifies *Sereneness*, *Tranquility*, especially of the Sea. Here therefore *gallant Galen* means, the *Serene*, *Agreeable Galen*. *Rabelais* often plays upon *Galen's* Name, not by way of Banter, but to shew the Respect he had for him, as I once was about directing a Letter to our *Galen* thus; *To Dr Mead, rectius MEDE, à MEDENDO; à MEDENDI peritiâ.*

(8) *Valiant*.] On Account of the Haughtiness of the Preamble to his Institutes.

(9) *De Cagotis tollendis*.] Towards the End of the Remarks on the viith chap. of lib. ii. there is one on the Title of this pretended Book.

(10) *Humpbry de Merville*.] Sir T. U. has christen'd him *Humpbrey*, for *Rabelais* only calls him *Lord of Merville*. On which M. le D. C. makes this Remark. In the old Edition of *Rabelais* A^o. 1547, and in that of 1553, and in most of the others, and even in the new ones

certain warlike Expedition, whilst he was in trying upon his own Person a new Suit of Armour, for of his old rusty Harness (11) he could make no more use, by Reason that some few Years since, the Skin of his Belly (12) was a great way removed from his Kidneys, his Lady thereupon in the profound musing of a contemplative Spirit, very maturely considering that he had but small Care of the Staff of Love, and Packet of Marriage, seeing he did no otherways arm that Part of the Body, than with Links of Mail, advised him to shield, fence, and gabionate it with a big tilting Helmet, which she had lying in her Closet, to her otherways utterly unprofitable. On this Lady was penned these subsequent Verses; which are extant in the third Book of the *Shitbrana* of paulry Wenches.

*When Yoland saw her Spouse, equipt for Fight,
And, save the Cod-piece, all in Armour dight,*

My

one; it is *Merveille*, which is the Name of an antient and noble Family in *Milan*; one of which Family, in 1553, had his Head cut off in that City, where he was negotiating secretly for King *Francis I.* But the Abbot *Guyet* conjectures it should be read *Merwillle*, the Name of a Manor or Lordship in the Neighbourhood of *Chartres*. And indeed the Name is so spelt in the *Rabelais* of 1626, and in that Case, the Author might mean some Descendant of *William de Merwillle*, whom *Froissart* Vol. I. chap. cclxxiv. and cclxxx. tells us was one of the Marshalls de l'Os (Army) which the King of *England* had in *Picardy* in 1370.

(11) *Rusty Harness.*] It should be *half-rusty*, à demy rouillé. To prevent the Armours rusting, they used to put 'em in the Bottom of a Coffer fill'd with Bran. See chap. xxii. *Tales of Eutrapel*.

(12) *The Skin of his Belly.*] *John de la Bruier Champier*, lib. iii. chap. iii. of his *De Re Cibaria*: *Novissimus nostrâ memoriâ nobilissimarum gentium viros, & in aulâ non infimum locum obtinentes, qui aded tumidum & turgidum ventrem haberent, ut multis annis non licuerit pudenda contemplari.*

*My Dear, she cry'd, Why, pray, of all the rest
Is that expos'd, you know I love the best?
Was she to blame for an ill-manag'd Fear,
Or rather pious, conscionable Care?
Wise Lady, She! in burly-burly Fight,
Can any tell where random Blows may light?*

Leave off then (Sir) from being astonish'd, and wonder no more at this new Manner of Decking and Trimming up myself as you now see me.

C H A P. IX.

*How Panurge asketh Counsel of Pantagruel
whether he should marry, yea, or no.*

TO this *Pantagruel* replying nothing, *Panurge* prosecuted the Discourse he had already broached, and therewithal fetching, as from the Bottom of his Heart, a very deep Sigh, said, My Lord and Master, you have heard the Design I am upon, which is to marry, if by some disastrous Mischance, all the Holes in the World be not shut up, stopped, closed, and bush'd. I humbly beseech you for the Affection, which of a long Time you have born me, to give me your best Advice therein. Then (answered *Pantagruel*) seeing you have so decreed and taken Deliberation thereon, and that the Matter is fully determin'd, what need is there of any further Talk thereof, but forthwith to put into Execution what you have resolv'd. Yea, but (quoth *Panurge*) I would be loath to act
any

any Thing therein without your Counsel had thereto. It is my Judgment also (quoth *Pantagruel*) and I advise you to it. Nevertheless (quoth *Panurge*) if you think that it were much better for me to remain a Bachelor as I am, than to run headlong upon new hair-brain'd Undertakings of conjugal Adventure, I would rather choose *not to marry*. *Not marry then*, said *Pantagruel*. Yea, but (quoth *Panurge*) would you have me so solitarily drag out the whole Course of my Life, without the Comfort of a Matrimonial Consort? You know it is written, *Væ soli*; and a single Person is never seen to reap the Joy and So-
 pace that is found among those that are *Wedlockt*. *Wedlock* it then in the Name of God, quoth *Pantagruel*. But if (quoth *Panurge*) my Wife should make me a Cuckold, as it is not unknown unto you, how this hath been a very plentiful Year in the Production of that Kind of Cattel; I should fly off the Hinges, and grow impatient, beyond all Measure and Mean. I love Cuckolds indeed at my Heart, for they seem unto me to be of a right honest Conversation, and I, truly, do very willingly frequent their Company: But should I die for it, I would not be one of their Number: that is a Point for me of a too-fore prickling Point, and too hard a *Knot*. *Not marry then* (quoth *Pantagruel*) for without all Controversy, this Sentence of *Seneca* is infallibly true, *What thou to others shalt have done, others will do the like to thee*. Do you (quoth *Panurge*) aver that *without all Exception*? *Without all Exception* (quoth *Pantagruel*) Ho, ho (says *Panurge*) by the Wrath of a Devil, his meaning is, either in *this World*, or in *the other*, which is to come. Yet seeing I can no more want a Wife, than a blind Man his Staff, for the Fun-
 nel must be in Agitation, without which Manner
 of

of Occupation I cannot live. Were it not a great deal better for me to apply and associate myself to some one honest, lovely, and virtuous Woman, than (as I do) by a new Change of Females every Day, run a Hazard of being Bastinadoed, or (which is worse) of the Great Pox, if not of both together: for never had I Enjoyment yet of an honest Woman, be it spoken by Leave and Favour of the Husbands. *Husband* then be, in God's Name, quoth *Pantagruel*. But if (quoth *Panurge*) it were the Will of God, and that my Destiny did unluckily lead me to marry an honest Woman who would beat me, I shou'd be stored with more than two third Parts of the Patience of *Job*, if I were not stark mad by it, and quite distracted with such rugged Dealings; for it hath been told me, that those exceeding honest Women have ordinarily very perverse Head-pieces; therefore is it that their Family lacketh not for good Vinegar (1). Yet in that Case should it go worse with me, if I did not then in such Sort bang her Back and Breast, so thumpingly bethwack her Giblets, to wit, her Arms, Legs, Head, Lights, Liver, and Milt, with her other Intrails, and mangle, jag, and slash her Coats, so after the Cross-billet Fashion, that the greatest Devil of Hell should wait at the Gate for the Reception of her damned Soul. I could make a Shift for this Year to wave such Molestation and Disquiet, and be content to lay aside that Trouble, and engage not in it. *Engage not*
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(1) *Good Vinegar.*] Vinegar is still kept, by many People, in an almost round Earthen Jar, in a warm Place in the Corner of their Kitchen Chimney. *Rabelais* here makes an Allusion from that Vessel (*Tessa*) which is always warm, to the hot Head (*Tesse*) of a Woman, whose Presumption, because forsooth, she's a good Housewife, makes her often times intollerable.

in it then, answered *Pantagruel*. Yea, but (quoth *Panurge*) considering the Condition wherein I now am, out of Debt and Unmarried; mark what I say, free from all Debt, in an ill Hour (for were I deeply on the Score, my Creditors would be chary of my sweet Paternity) but being quit, and not married, no Body will be so regardful of me, or carry towards me a Love like that which is said to be in a Conjugal Affection. And if by some Mishap I should fall sick, I should be lookt to very waywardly. The wise Man saith, *Where there is no Woman* (I mean the Mother of a Family, and Wife in the Union of a lawful Wedlock) *the Crazy and Diseased are in danger of being ill used, and of having much Brabbling and Strife about them*; as by clear Experience hath been made apparent in the Persons of Popes, Legates, Cardinals, Bishops, Abbots, Priors, Priests and Monks: but there, assure yourself, you shall not bind me. *Bind thee* then in the Name of God, answered *Pantagruel*. But if (quoth *Panurge*) being ill at Ease, and possibly thro' that Distemper, made unable to discharge the Matrimonial Duty that is incumbent to an active Husband, my Wife, impatient of that drooping Sickness, and faint Fits of a pining Languishment, should abandon and prostitute herself to the Embraces of another Man, and not only then not help and assist me in my Extremity and Need, but withal flout at, and make Sport of that my grievous Distress and Calamity; or peradventure, (which is worse) imbezzle my Goods, and steal from me, as I have seen it oftentimes besal unto the Lot of many other Men, it were enough to undo me utterly, to fill brimful the Cup of my Misfortune, and make me play the Mad-pate Reeks of a *Bedlamite*, or wild Bear. *Bear* without marrying then, (quoth *Pantagruel*).
 Yea,

Yea, but (saith *Panurge*) I shall never by any other Means come to have lawful Sons and Daughters, in whom I may harbour some hope of perpetuating my Name and Arms, and to whom also I may leave and bequeath my Inheritances and purchased Goods (of which latter Sort you need not doubt, but that in some one or other of these Mornings, I will make a fair and goodly Show), that so I may chear up and make merry, when otherways I should be plunged into a pievish Mood of pensive Sullenness, as I do perceive daily by the Carriage of your gracious Father towards you; as all honest Folks use to do at their own Homes, and private Dwelling-houses. For being free from Debt, and yet not married, if casually I should fret and be angry, although the Cause of my Grief and Displeasure were never so just, I am afraid instead of Consolation, that I should meet with nothing else but Scoffs, Frumps, Gibes, and Mocks at my Misadventure. *Venture* then in the Name of God, quoth *Pantagruel*, and thus have I given you my Advice (2).

(2) *And thus have I given you my Advice.*] These Words I have added, for the Sake of inserting here, what *M. le D. C.* places at the Beginning of the Chapter, but that will break no Squares, it being a general Remark upon the whole. He observes, that throughout this Chapter, *Pantagruel* shews a great Stock of Complaisance for his Favourite, but at the same time a marvellous Irresolution as to what Course he would have his Servant steer. Now this falls out the more ingeniously, as *Rabelais* makes subservient to this Design, Two Passages, the one of *Poggius*; the other of *Erasmus*, which seem at first not possible to be brought in here by any Machine. The first is the *Echo*, in one of honest *Erasmus's* Colloquies: That *Echo* is imitated in *Pantagruel's* Answers, wherein the first Words are an *Echo* to the last Words of the Question *Panurge* puts to him. The second Passage is a Tale, which *Poggius* tells of a Magistrate; who, not having Capacity enough to determine a pecuniary Cause between

two Litigants, alternately declared in Favour of him that spoke last. There is however a Passage of *Gello* in his *Capricci del Bottaiò*, so very like this Dialogue between *Pantagruel* and *Panurge*., that if I knew for a Certainty, that *Gello's* Book was publish'd first, I should not hesitate to believe our Author had only paraphras'd him. *Gello* speaking of *Aristotle's* Irresolution concerning the Immortality of the Soul. *Hai tu mai*, says he, *ragioni inteso d'uno che domandava consiglio à uno altro di torre moglie. E quando egli diceva, ella è bella, e colui diceva tola, e dipoi, quando egli diceva, ella è di cattivo sangue, egli rispondeva, non la torre, & se colui replicava, ella ha gran dote, e ridiceva tola, e se diceva dipoi ella è un po' superba, e rispondeva di nuova non la torre, e così seguitava sempre di dire sì ò no secondo che solui gli proponeva innanzi nuove ragioni. E così fa propriamente Aristotile, &c.*

For the Benefit of such *English* Readers, as may not understand the above *Italian*, I shall give it in *English*, after having observ'd that Sir *T. U.* in his Translation has taken no notice of the *Eccho* of this Chapter, (neither had I perhaps, if *M. le D. C.* had not appriz'd me of it) I have made the *Eccho* speak *English* as well as I could, and alter'd some other Places of Sir *T. U.'s* Translation, particularly one where *Pantagruel* is made to say, what *Panurge* should, and did say, and other contradictory Hastinesses. But to return to *Il Gello*, or *The Gello*, as the *Italians* proudly call their Authors, Singers, &c. *The Tasso, The Faustina, &c.*

‘ Did you never hear of a Man, who went to ask Advice
 ‘ of another, whether he should marry or not. The Former,
 ‘ upon saying the Woman was beautiful, the other said,
 ‘ Marry her: but afterwards when he said she came of a Bad
 ‘ Breed, the other answer'd, Don't marry her; but then when
 ‘ the other reply'd, she is a great Fortune; the other strait
 ‘ answer'd, Marry her; but when the Former told him she
 ‘ was somewhat termagant, the other said again. Don't
 ‘ Marry her: And thus he went on, Aying it, and No-
 ‘ ing it as fast as the other alleg'd new Reasons, and laid
 ‘ before him different Arguments. Just so does *Aristotile*,
 ‘ &c.’

C H A P. X.

How Pantagruel representeth unto Panurge, the Difficulty of giving Advice in the Matter of Marriage; and to that Purpose mentioneth somewhat of the (1) Homeric and Virgilian Lotteries.

YOUR Counsel (quoth *Panurge*) under your Correction and Favour, seemeth unto me not unlike to the (2) Song of Gammer *Yea-by-nay*; it is full of *Sarcasms*, *Mockqueries*, bitter Taunts, nipping Bobs, derisive Quips, biting Jerks, and contradictory Iterations, the one Part

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de-

(1) *Homeric and Virgilian Lotteries.*] *Spartian*, in the Emperor *Adrian's* Life, mentions this Custom of the Ancients, of inquiring after Futurity, by opening the Leaves of *Homer* or *Virgil* at Hap-hazard. Afterwards the Christians retaining some Remnants of the *Pagan* Superstition, thought they did a mighty Business, in preserving the same Custom, to make use of the Holy Scripture only, and more especially the *Psalms*. And what is more surprizing, if we may credit *Agrippa* (c. 4. of his *Vanity of the Sciences*) several Members of the *Sorbonne* in his Time approv'd of this two-fold Piece of Impiety.

(2) *Song of Gammar Yea-by-nay.*] *Chanson de Ricochet*, an idle, endless, contradictory Song or Tale. Nothing has so much the Air of such a Song, as *Raminogrobi's Rondeau*, in l. 3. c. 21. The Word *Ricochet*, as it means the Boys Sport of making Ducks and Drakes upon the Surface of the Water, by skimming on it thin Stones or Shells, which appear and disappear successively, comes, *M, L, D, C.* says, from *re* and *concha*.

destroying the other. (3) I know not (quoth *Pantagruel*) which of all my Answers to lay hold on; for your Proposals are so full of *ifs* and *buts*, that I can ground nothing on the m, nor pitch upon any solid and positive Determination satisfactory to what is demanded by them. Are not you assured within yourself of what you have a mind to? The chief and main Point of the whole Matter lieth there; all the rest is meerly casual, and totally dependeth upon the fatal Disposition of the Heavens. We see some so happy in the Fortune of this Nuptial Encounter, that their Family shineth (as it were) with the radiant Effulgency of an Idea, Model or Representation of the Joys of Paradise; and perceive others again to be so unluckily match'd in the conjugal Yoak, that those very basest of Devils, which tempt the Hermits that inhabit the Deserts of *Thebais* and *Montserrat*, are not more miserable than they. It is therefore expedient, seeing you are resolved for once to make a Trial of the State of Marriage, that, with shut Eyes, bowing your Head, and kissing the Ground, you put the Business to a Venture, and give it a fair Hazard, in recommending the Success of the Residue, to the Disposure of Almighty God. It lieth not in my Power to give you any other Manner of Assurance, or otherways to certify you of what shall ensue on this your Undertaking. Nevertheless (if you think fit) this
you

(3) *I know not, &c.*] What Confusion is here, as the former Translator or Printer has manag'd it; and, indeed, in hundreds of Places, quite thro' the Book, from one End to t'other. It should run thus, *I know not*, added *Panurge* (not *Pantagruel*) *which of all your* (not my) *Answers to lay hold on. Good Reason why* (quoth *Pantagruel*) *Your Proposals are so full of ifs and buts, &c.*

you may do: Bring hither *Virgil's* Poems (4), that after having opened the Book, and with our Nails sever'd the Leaves thereof, three several times, we may according to the Number agreed upon betwixt ourselves, explore the future Hap of your intended Marriage: For frequently, by a *Homerick* Lottery, have many hit upon their Destinies; as is testified in the Person of *Socrates*, who, whilst he was in Prison, hearing the Recitation of this Verse of *Homer* said of *Achilles*, in the Ninth of the *Iliads*,

Ἡμεῖς δὲ κεν τελέατω φθίνῃ εἰβωλον ἱκοίμεν.

We, the third Day, to fertile Pthia come.

Thereby foresaw that on the third subsequent Day he was to die: Of the Truth whereof he assured *Æschines*, (as *Plato* in *Critone*; *Cicero*, in *primo de Divinatione*; *Diogenes Laërtius*, and others, have to the full recorded in their Works.) The like is also witnessed by *Opilius Macrinus*, to whom, being desirous to know if he should be

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the

(4) *Bring hither Virgil's Poems*] In lieu of this Pagan Superstition, the French brought in another under the first Race of our Kings. They took three different Books of the Bible, the Prophets, for Example, the Gospels, and St. Paul's Epistles, and after placing them on an Altar, or the Shrine of some Saint, on the Opening these Books, they maturely consider'd what the Text said, which might be applicable to what they wanted to know. This Custom was abolish'd by *Louis the Debonnaire*. The Law runs in these Words, *Art. 46. of l. 4. of that Emperor's Ordinances: Ut nullus in Psalterio, vel Evangelio, vel aliis rebus sortiri presumat, nec Divinationes aliquas observare.* To conclude, tho' *V, i, r, g, i, l* was almost generally the Way of spelling that Word in *Politian's* Time, yet that able Critic prefers *V, e, r, g, i, l*, as agreeable to ancient Inscriptions.

the *Roman* Emperor, besel, by chance of Lot,
this Sentence in the eighth of the *Iliads*,

ὦ Ω γέρον, ἦ μάλα δὴ σε νέοι τεύρουσι μαχηταί,
Σὴ δὲ εἶν λευταί, χαλεπὸν δὲ σε γῆρας οὐάζει.

Dotard, new Warriours urge thee to be gone :
Thy Life decays, and old Age weighs thee down.

[In Fact, he being then somewhat ancient, had hardly enjoyed the Sovereignty of the Empire for the Space of fourteen Months, when by *Heligabulus* (then both young and strong) he was dispossest'd thereof, thrust out of all, and killed (5).] *Brutus* also doth bear witness of another Experiment of this Nature, who willing, through this exploratory Way by Lot, to learn what the Event and Issue should be of the *Pharsalian* Battle, wherein he perished, he casually encountred on this Verse, said of *Patroclus* in the sixteenth of the *Iliads*,

Ἄλλὰ με μοῖρ' ὤλοη, καὶ Λητώης ἐκίλενεν ἕδς.

Fate, and Latona's Son have shot me dead.

And accordingly *Apollo* was the Field-word in the dreadful Day of that Fight. Divers notable Things of old have likeways been foretold and known by casting of *Virgilian* Lots; yea, in Matters of no less Importance than the obtaining of the *Roman* Empire, as it happened to *Alexander Severus*, who trying his Fortune at the said Kind
of

(5) *Thrust out of all, and kill'd*] *M. Le Du Chat* has nothing of what's mark'd between Bracketts []. But he says some of the later Editions swell this Chapter with almost a Page and an half.

of Lottery, did hit upon this Verse, written in the Sixth of the *Æneids*,

Tu regere imperio populos, Romane, memento.

Know, Roman, that thy Business is to Reign, &c.

He within very few Years thereafter was effectually and in good earnest created and installed Roman Emperor. A resembling Story thereto is related of *Adrian*, who being hugely perplexed within himself, out of a longing Humour to know in what Accompt he was with the Emperor *Trajan*, and how large the Measure of that Affection was, which he did bear unto him, had recourse after the Manner above specified, to the Maronian Lottery, which by hap-hazard tender'd him these Lines out of the Sixth of the *Æneids*,

*Quis procul ille autem ramis insignis olivæ
Sacra ferens? nosco crines, incanaque menta
Regis Romani.*

But who is he, conspicuous from afar,
With Olive Boughs, that doth his Offerings bear?
By the white Hair, and Beard I know him plain,
The Roman King.

Shortly thereafter was he adopted by *Trajan*, and succeeded to him in the Empire. [Moreover (6) to the Lot of the Praise-worthy Emperor *Claudius* besel this Line of *Virgil*, written in the Sixth of his *Æneids*,

Tertia dum Latio regnantem viderit æstas,

Whilst the third Summer saw him Reign, a King
In Latium.

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And

(6) Moreover, &c.] What's mark'd between Brackets
[], is not in M, le D, C.

And in effect he did not reign above two Years. To the said (7) *Claudian* also, enquiring concerning his Brother *Quintilius*, whom he proposed as a Colleague with himself in the Empire, happened the Reponce following in the sixth of the *Æneids*,

Ostendent terris hunc tantum fata.

— Whom Fate let us see,
And would no longer suffer him to be.

And it so fell out; for he was killed on the seventeenth Day after he had attained unto the Management of the Imperial Charge. The very same Lot also, with the like Misluck, did betide the Emperor *Gordian* the Younger. To *Claudius Albinus*, being very solicitous to understand somewhat of his future Adventures, did occur this Saying, which is written in the sixth of the *Æneids*,

*Hic Rem Romanam magno turbante tumultu
Sistet Eques, &c.*

*The Romans boiling with tumultuous Rage,
This Warriour shall the dangerous Storm assuage:
With Victories be the Carthaginian mawls,
And with strong Hand shall crush the Rebel Gauls.]*

Likewise when the Emperor *Claudius*, (8) *Aurelian's* Predecessor, did with great Eagerness, research after the Fate to come of his Posterity, his
Hap

(7) *To the said Claudian*] I never heard of such an Emperor as *Claudian*. The Reader will take notice that what's mark'd between Bracketts [], is not in *M. le D. C's* Edition of *Rabelais*.

(8) *Aurelian's Predecessor.*] *Aurelian's* Predecessor (*Claudius*) must be the same that's mentioned before, and call'd *Claudian* by Mistake. This Predecessor of *Aurelian* did not reign quite two Years,

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Hap was to alight on this Verse in the first of the *Aeneids*,

Hic ego nec metas rerum, nec tempora pono.

No Bounds are to be set, no Limits here.

Which was fulfilled by the goodly genealogical Row of his Race (9) who succeeded him.

When Mr *Peter* (10) *Amy* did in like Manner explore and make trial, if he should escape the Ambush of the *Hobgoblins*, who lay in wait all-to-bemawl him, he fell upon this Verse in the third of the *Aeneids*,

Heu! fuge crudeles terras, fuge Littus avarum!

Ob flee the bloody Land, the wicked Shoar!

Which Counsel he obeying, got forthwith out of their Hands, safe and sound, and avoided all their Ambuscades.

Were it not to shun Prolixity, I could enumerate a thousand such like Adventures, which, conformable to the Dictate and Verdict of the Verse, have by that Manner of Lot-casting-encounter befallen to the curious Researchers of them. Do not you nevertheless imagine, lest you should be de-

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luded.

(9) *Who succeeded him.*] I don't know of any of his Blood that succeeded him, for *Aurelian* and others that succeeded him, were most of them Foreigners.

(10) *Mr Peter Amy.*] An intimate Friend of *Rabelais*, and, like himself, a Cordelier, in 1520. About which Time, *William Budaus* wrote some Epistles in Greek and Latin to *Peter Amy*, who by the Contents of one of those Letters, appears to be even then very impatient to get out of the Clutches of the *Hobgoblins*, *Farfadets*, i. e. the Cordeliers, tho' he had been very far from consulting his Father, when he took on him the Habit of St *Francis*. *Peter Amy*, *Rabelais* and *Budaus* had pursued the same Studies, and this latter held in high Estimation the two other, on Account of their singular Merit and great Learning.

luded, that I would upon this Kind of Fortune-flinging-Proof infer an uncontrollable, and not to be gainsaid Infallibility of Truth.

C H A P. XI.

How Pantagruel sheweth the Trial of ones Fortune by the throwing of Dice to be unlawful.

IT would be sooner done (quoth *Panurge*) and more expeditely, if we should try the Matter at the Chance of three fair Dice. (Quoth *Pantagruel*) that sort of *Lottery* is deceitful, abusive, illicitous, and exceeding scandalous; never trust in it; the accursed Book of the *Recreation of Dice* was a great while ago excogitated in *Acbaia* near *Bourre*, by that ancient Enemy to Mankind, the infernal Calumniator, who before the Statue or Massive Image of the *Bourraïc* (1) *Hercules*, did of old, and doth in several Places of the World as yet, make many simple Souls to err and fall into his Snares. You know how my Father *Gargantua* hath forbidden it over all his Kingdoms and Dominions; how he hath caused to burn the Moulds and Draughts thereof, and altogether suppressed, abolished, driven forth and cast it out of the Land, as a most dangerous Plague and Infection

(1) *Image of the Bourraïc Hercules.*] See *Pausanias's Acbaïcs*. *Leonius Thomas* had wrote upon this Subject, even before *Rabelais*,

Infection to any well-polished State or Commonwealth. What I have told you of *Dice*, I say the same of the Play at *Cockall*. It is a Lottery of the like Guile and Deceitfulness; and therefore do not, for convincing of me, allege in Opposition to this my Opinion, or bring in the Example of the fortunate Cast of *Tiberius*, within the Fountain of *Appona* (2), at the Oracle of *Gerion* (3). These are the baited Hooks by which the Devil attracts and draweth unto him the foolish Souls of silly People into eternal Perdition.

Nevertheless to satisfy your Humour in some measure, I am content you throw three *Dice* upon this Table, that according to the Number of the Blots which shall happen to be cast up, we may hit upon a Verse of that Page, which in the setting open of the Book you shall have pitched upon.

Have you any Dice in your Pockets? A whole Bag-full answered *Panurge*. That is Provision against the Devil (4), as is expounded by *Merlin Coccajus*, lib. ii. *De Patria Diabolorum*. The Devil

(2) *Appona*.] It should be *Aponus*, from the Greek *ἄπνος*, i. e. dolore carens dict. quod morbis sine dolore remedium affert. A Fountain and Village in Italy (where *Livy* was born) near *Padua*, with hot Waters good for several Diseases, says the *Cambridge Dict*.

(3) *Oracle of Gerion*.] See *Suetonius*, in the Life of *Tiberius*.

(4) *Provision against the Devil*.] *C'est le verd du Diable*, which I should rather translate *Provision* (not against the Devil, but) of the Devil's procuring; for so I always thought a Bag of Dice to be, and so Mr *Du Chat* apprehends *Rabelais*, to have meant: for upon these Words, he says, that in a certain Religious Play, call'd *Our Saviour's Passion*, p. 237. *Satan* is brought in furnishing *Griffon* with the Dice, with which that Soldier was to win our Saviour's Garment.

Devil would be sure to take me napping (5), and very much at unawares, if he should find me without Dice. With this the three Dice-being taken out, produced and thrown, they fell so pat upon the lower Points, that the Cast was *Five*, *Six* and *Five*. These are (quoth *Panurge*) *Sixteen* in all. Let us take the Sixteenth Line of the Page: the Number pleaseth me (6) very well; I hope we shall have a prosperous and happy Chance. May I be thrown amidst all the Devils of Hell, even as a great Bowl cast athwart at a Set of Nine-Pins; or Cannon-ball shot among a Batalion of Foot, in Case so many Times I do not *boul*t my future Wife the first Night of our Marriage. Of that, forsooth, I make no doubt at all: (quoth *Pantagruel*) you needed not to have rapped forth such a horrid Imprecation, the sooner to procure Credit for the Performance of so small a Business, seeing possibly the first Bout will be *amiss*, and that you know is usually at Tennis called *Fifteen*. At the (7) next jussling Turn, you may amend that Fault and

(5) *Take menapping*] *Me prendroit sans verd.* Take me unprovided, strictly, without a green Leaf about me: A Phrase deriv'd from a Sport in some Parts of France, which binds him that's taken without a green Leaf about him, to forfeit somewhat. *Rabelais* seems here not to be very clear in his Allusion.

(6) *The Number pleaseth me.*] The Commentator of the XXXIII. Decrees of Love, p. 295. of the Edition of 1546: *Horus Apollis lib. i. scribit Aegyptios cum voluptatem denotare velint, sextum decimum numerum insculpere, quod hac aetate juvenes coeundi voluptatem accipiunt.* *Pierius*, chap. xxx. of the xxxviiith Book of his *Hieroglyphics*, has made the same Observation. See *Horus*, lib. i. n. 29 and 30.

(7) *At the next, &c.*] The Original only says, in the Morning, you will amend that Fault. *Au desjucker*, when the Birds come down from the Roost or Perch (*jucboir*) whereon they rested all Night. *Marot* in his *Ballad* for *Christmas Day*:

Chantons Noël tant au soir qu'au desjucq.

It is a poetical Phrase for the Morning.

and so compleat your Reckoning of *Sixteen*. Is it so (quoth *Panurge*) that you understand the Matter? and must my Words be thus interpreted? Nay, believe me, never yet was any *Solecism* committed by that valiant Champion, who often hath for me in *Belly-dale flood* Centry at the *Hypogastrian* Crany. Did you ever hitherto find me in the Confraternity of the Faulty? Never, I trow; never, nor ever shall, for ever and a Day. I do the Feat like a goodly Friar, or Father Confessor without Default: and therein am I willing to be judged by the Players. He had no sooner spoke these Words, than the Works of *Virgil* were brought in: but before the Book was laid open, *Panurge* said to *Pantagruel*, my Heart, like the (8) Furch of a Hart in Rut, doth beat within my Breast. Be pleased to feel and grope my Pulse a little on this Artery of my left Arm; at it's frequent Rise and Fall you would say that they swinge and belabour me after the Manner of a Probationer posed, and put to a peremptory Trial in the Examination of his Sufficiency for the Discharge of the Learned Duty of a Graduate in some eminent Degree in the College of the *Sorbonists*.

But would not you hold it expedient, before we proceeded any farther, that we should invoke *Hercules* and the *Tenetian* Goddeses, who in the Chamber of Lots are said to Rule, sit in Judgment,

(8) *Like the Furch, &c.*] I know not what this *Furch* means. Perhaps it is *Scotch* for *Fork* (Sir T. U. being a *Scotchman*, as I suppose.) Then *Fork* may mean the *Horns*. However that be, the Similitude is as wide from that which *Rabelais* uses as the two Poles. He says *My Heart beats within my Breast, like the Mizzen-Sail of a Ship*. The *Mizzen*, i. e. the hindmost Sail, next the Ships Stern (for there is no Mast abaft the *Mizzen*) is continually agitated by some Wind, as the Heart of a timorous Person is by Fear.

Judgment, and bear a Presidential Sway? Neither him nor them, (answered *Pantagruel*) only set your Nails at work, and with them open the Leaves of the Book.

C H A P. XII.

How Pantagruel doth explore by the Virgilian Lottery what Fortune Panurge shall have in his Marriage.

THEN at the Opening of the Book in the Sixteenth Row of the Lines of the disclosed Page, did *Panurge* encounter upon this following Verse :

(1) *Nec Deus hunc mensa, Dea nec dignata cubili est.*

*The God him from his Table banished,
Nor would the Goddess have him in her Bed.*

This Response (quoth *Pantagruel*) maketh not very much for your Benefit or Advantage: for it plainly signifies and denoteth, that your Wife shall be a Strumpet, and yourself by Consequence a *Cuckold*; the Goddess, whom you shall not find propitious nor favourable unto you, is *Minerva*, a most

(1) *Nec Deus, &c]* The last Verse of *Virgil*, IVth Eclogue.

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most redoubtable and dreadful Virgin, powerful and fulminating Goddess, an Enemy to Cuckolds, and effeminate Youngsters, to Cuckold-makers, Adulterers and Adultresses: the God is *Jupiter*, a terrible and Thunder-striking God from Heaven; and withal, it is to be remarked, that conform to the Doctrine of the antient *Hetrurians*, the *Manubes* (for so did they call the darting Hurls, or slinging Casts of the *Vulcanin Thunderbolts*) did only appertain to her, and to *Jupiter* her Father Capital. This was verified in the Conflagration of the Ships of *Ajax Oileus*, nor doth this fulminating Power belong to any other of the *Olympic* Gods; Men therefore stand not in such Fear of them. Moreover, I will tell you, and you may take it as extracted out of the profoundest Mysteries of Mythology, that when the Giants had enterprized the waging of a War against the Power of the Cœlestial Orbs, the Gods at first did laugh at those Attempts, and scorn'd such despicable Enemies, who were in their Conceit, not strong enough to cope in Feats of Warfare with their Pages: but when they saw by the Gigantine Labour the high Hill *Pelion* set on lofty *Ossa*, and that the Mount *Olympus* was made shake, in Order to be erected on the Top of both; then did they all stand aghast.

Then was it that *Jupiter* held a Parliament, or General Convention, wherein it was unanimously resolved upon, and concluded, by all the Gods, that they should worthily and valiantly stand to their Defence. And because they had often seen Battles lost by the cumbersome Lets and disturbing Incumbrances of Women, confusedly hudled in amongst Armies, it was at that Time decreed and enacted, That they should expel and drive out of Heaven into *Ægypt*, and the

the Confines of *Nile*, that whole Crue of Goddesses disguised in the Shapes of Weezils, Polcats, Bats, Shrew-Mice, Ferrets, Fulmarts, and other such like odd Transformations, only *Minerva* was reserved to participate with *Jupiter* in the horrific fulminating Power; as being the Goddess both of War and Learning, of Arts and Arms, of Council and Dispatch; a Goddess armed from her Birth, a Goddess dreaded in Heaven, in the Air, by Sea and Land. By the *Belly of Saint Buff* (quoth *Panurge*) should I be *Vulcan*, whom the Poet blazons! Nay, I am neither a Cripple, Coiner of false Money, nor Smith as he was.

My Wife possibly will be as comely and handsome as ever was his *Venus*, but not a Whore like her, nor I a Cuckold like him.

The crook-leg'd slovenly Slave, made himself to be declared a Cuckold by a definitive Sentence and Judgment, in the open View of all the Gods: for this Cause ought you to interpret the aforementioned Verse quite contrary to what you have said. This Lot importeth, that my Wife will be honest, virtuous, chaste, loyal, and faithful; not armed, surly, wayward, cross, giddy, humorous, heady, hair-brain'd, or extracted out of Brains, as was the Goddess *Pallas*: nor shall this fair jolly *Jupiter* be my Corrivall, he shall never dip (2)

his

(2) *He shall never dip, [&c.]* He shall never, at my Cost, appease either his Hunger or Lecherous Thirst, by touching my Wife, tho' we had but one Bed for us all three. *Conrad Strildiot*, in his Letter to *M. N. Orzwinus*: *Sed nunc audi vi, qualiter debetis supponere uxorem Jo. Pseff. causâ honestatis, quia est secreta & quasi honesta, & est bonum quando aliquis habet propriam in secreto, & dixit unus ad me, quod Jo. Pseff. simul rixavit vobiscum dicens ad vos: D. Ort. ego vellem quod comederetis ex vestrà patellâ & permetteretis me comedere ex meâ, & vos diu non intellixistis, quia ille vir est valde subtilis, &*
semper

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his Bread in my Broth, though we should sit together at one Table.

Consider his Exploits and gallant Actions, he was the manifest Russian, Wencher, Whoremonger, and most infamous Cuckold-maker that ever breathed: he did always lecher it like a Boar, and no Wonder, for he was foster'd by a Sow in the Isle of *Candia*(3), (if *Agathocles* the *Babylonian* be not a Lyar) and more rammishly lascivious than a He-goat, whence it is that he is said by others, to have been suckled and fed with the Milk of the Goat *Amalthea*. By the Virtue of *Acheron*, he sticht and bulled, in one Day the third Part of the World, Beasts and People, Floods and Mountains, that was *Europa*.

For this grand subagitary Atchievement, the *Ammonians* caused, draw, delineate, and paint him in the Figure and Shape of a *Ram*, ramming, and horned *Ram*. But I know well enough how to shield and preserve myself from that horned Champion: he will not, trust me, have to deal in my Person, with a sottish, dunsical *Amphytrion*; nor with a silly witless *Argus*, for all his hundred Spectacles; nor yet with the cowardly *Acrisus* (4); the simple Goosecap *Lycus* of *Thebes*; the

semper loquitur anigmaticè in proverbiiis, sed quidam amicus vester, sicut ego audiui ab aliis, exposuit nobis illa arcana verba dicens, ego vellem quoddã comederetis ex vestrà patellã, quoddã supponeretis vestram mulierem; & permitteretis me comedere ex meã patellã, i. e. non tangeretis uxorem meam, sed sineretis me eam tangere.

(3) *Isle of Candia.*] *Rabelais* says upon *Dicte* in *Candia*. See *Albonaus* lib. ix. cap. v. *Dicte* is a Mountain of the Isle of *Crete* (*Candia*).

(4) *Cowardly Acrisus.*] *Hor.* lib. iii. Od. xvi.

*Si non Acrisium virginis abditã,
Custodem pavidum Jupiter & Venus
Rississent,*

Præterit.

the doating Blockhead *Agenor* ; the phlegmatic (5) *Asopus* ; rough Footed *Lycaon* ; the luskish mishapen *Corytus* of *Tuscany* ; nor with the large Back'd and strong Reined *Atlas* : let him alter, change, transform, and metamorphose himself into a Hundred various Shapes and Figures ; into a Swan, a Bull, a Satyr, a Shower of Gold, or into a Cuckow, as he did when he unmaiden'd his Sister *Juno* ; into an Eagle, Ram, or Dove, as when he was enamoured of the Virgin *Phibia*, who then dwelt in the *Ægean* Territory ; into Fire, a Serpent ; yea, even into a Flea, into *Epicurean* and *Democratical Atomes*, or more *Magistronostrally*, into those fly Intentions of the Mind, which in the Schools are called *Second Notions*. I'll catch him in the Nick, and take him napping.

And would you know what I would do unto him, even that which *Saturn* did to his Father *Cælum* ; (*Seneca* foretold it of me, and *Laëtantius* hath confirmed it.) What the Goddess *Rhea* did to *Athys* ; I would make him two Stone lighter, rid him of his *Cyprian* Cimbals, and cut so close and neatly by the Breech, that there should not remain thereof so much as one small Hair, so cleanly would I shave him, and disable him for ever from being Pope ; for *Testiculos non habet*.

Hold

Pratus and this *Acrisus*, being at War with each other invented Bucklers and Targets (in *Fr. Pavois*.) This made *Horace* call him *Pavidus* and *Rabelais* Cowardly, Cowart, not *Cornart*, *Cuckoldly*, as in the new Editions.

(5) *Pblegmatic Asopus*.] Not *Æsop*, as Sir *T. U.* and others have it. *Asopus* is a River in *Bæotia*, so called, some say, on Account of the extreme Muddiness thereof. Now as a muddy Bottom is a Sign of a River's very slow and calm Current, *Rabelais* gives the Epithet of *Pblegmatic* to this River, which has been made a King of by the Poets and other Fabulous Writers.

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Hold there, said *Pantagrue*, *Hoc*, soft and fair (my Lad) enough of that, cast up, turn over the Leaves, and try your Fortune for the second Time. Then did he fall upon this ensuing Verse.

Membra quatit, gelidusque coit formidine sanguis.

*His Joynts and Members quake, he becomes pale,
And sudden Fear doth his cold Blood congeal.*

This importeth (quoth *Pantagrue*) that she will soundly bang your Back and Belly. Clean and quite contrary (answered *Panurge*) it is of me that he prognosticates, in saying that I will beat her like a Tyger, if she vex me. Sir *Martin Wagstaff* will perform that Office, and in default of a Cudgel, the Devil gulp me, if I should not eat her up quick, as *Candaules* the *Lydian* King did his Wife, whom he ravened and devoured.

You are very stout, says *Pantagrue*, and courageous; *Hercules* himself durst hardly adventure to scuffle with you in this your raging Fury: nor is it strange; for (6) a *Jan* is worth two; and two in fight against *Hercules* are too strong. Am I a *Jan*? quoth *Panurge*. No, no, (answered *Pantagrue*) my Mind was only running upon Lurch and Tricktrack. Thereafter did he hit, at the third opening of the Book, upon this Verse:

Fæmineo Prædæ & spoliolum ardebat amore.

*After the Spoil and Pillage (as in Fire)
He burnt with a strong Feminine Desire.*

This portendeth (quoth *Pantagrue*) that she will steal your Goods, and rob you. Hence this,
according

(6) *A Jan.*] *Cotgrave* says *Jan* is *French* for a Cuckold.

according to these three drawn Lots, will be your future Destiny, (I clearly see it), you will be a Cuckold, you will be beaten, and you will be robbed. Nay, it is quite otherways (quoth *Panurge*) for it is certain that this Verse presageth, that she will love me with a perfect Liking: nor did the Satyr-writing Poet lye in Proof hereof, when he affirmed, That a *Woman burning with extreame Affection, takes sometimes pleasure to steal from her Sweet-heart.* And what I pray you? A Glove, a Point, or some such trifling Toy of no Importance, to make him keep a gentle kind of stirring in the Research and Quest thereof: in like Manner these small scolding Debates, and petty brabbling Contentions, which frequently we see spring up, and for a certain Space boil very hot betwixt a Couple of high-spirited Lovers, are nothing else but recreative Diversions for their Refreshment, Spurs to, and Incentives of a more fervent Amity than ever. As for Example: We do sometimes see Cutlers with Hammers mawl their finest Whetstones, therewith to sharpen their Iron Tools the better.

And therefore do I think, that these three Lots make much for my Advantage; which if not, I from their Sentence totally *appeal*. There is no *Appealing* (quoth *Pantagruel*) from the Decrees of Fate or Destiny, of Lot or Chance: as is recorded by our ancient Lawyers, witness *Baldus, Lib. ult. Cap. de Leg.* The Reason hereof is, Fortune doth not acknowledge a Superior, to whom an Appeal may be made from her, or any of her Substitutes. And in this Case the *Pupil* cannot be restored to his Right in full, as openly by the said Author is alleged in *L. dit Prætor §. ult. ff. de minor.*

C H A P. XIII.

*How Pantagruel adviseth Panurge to try
the future Good or bad Luck of his Mar-
riage by Dreams.*

NOW seeing we cannot agree together in the Manner of expounding or interpreting the Sense of the *Virgilian* Lots, let us bend our Course another Way, and try a new Sort of *Divination*. Of what Kind (asked *Panurge*.) Of a good, ancient, and authentic Fashion, (answered *Pantagruel*) it is by *Dreams*: For in Dreaming, such Circumstances and Conditions being thereto adhibited, as are clearly enough described by *Hippocrates*, in *Lib. Περὶ τῶν ἐνυπνίων*, by *Plato*, *Plotin*, *Iamblicus*, *Syneſius*, *Aristotle*, *Xenophon*, *Galen*, *Plutarch*, *Artemidorus*, *Daldianus*, *Herophilus*, and others, the Soul doth often times foresee what is to come.

How true this is, you may conceive by a very vulgar and familiar Example; as when you see that at such a Time as sucking Babes, well nourished, fed and fostred with good Milk, sleep soundly and profoundly, the Nurses in the Interim get leave to sport themselves, and are licentiated to recreate their Fancies at what Range to them shall seem most fitting and expedient; their Presence, Sedulity and Attendance on the Cradle being, during all that Space, held unnecessary.

Even just so, when our Body is at rest, that the Concoction is every where accomplished, and that,

that, till it awake, it lacks for nothing, our Soul delighteth to disport itself, and is well-pleased in that Frolick to take a Review of it's native Country, which is the Heavens, where it receiveth a most notable Participation of it's first Beginning, with an Imbuement from it's divine Source, and in Contemplation of that infinite and intellectual Sphere, whereof the Center is every where, and the Circumference in no Place of the universal World, to wit, God, according to the Doctrine of *Hermes Trismegistus*, to whom no new Thing happeneth, whom nothing that is past escapeth, and unto whom all Things are alike present, remarketh not only what is *preterit*, and gone in the inferior Course and Agitation of sublunary Matters, but withal taketh notice what is to come; then bringeth a Relation of those future Events unto the Body by the outward Senses and exterior Organs, it is divulged abroad unto the Hearing of others. Whereupon the Owner of that Soul deserveth to be termed a *Vaticinator*, or Prophet.

Nevertheless, the Truth is, that the Soul is seldom able to report those Things in such Sincerity as it hath seen them, by Reason of the Imperfection and Frailty of the corporeal Senses, which obstruct the effectuating of that Office; even as the Moon doth not communicate unto this Earth of ours, that Light which she receiveth from the Sun with so much Splendor, Heat, Vigour, Purity and Liveliness as it was given her. Hence it is requisite for the better Reading, Explaining and Unfolding of these *Somniatory Vaticinations* and Predictions of that Nature, that a dexterous, learned, skilful, wise, industrious, expert, rational and peremptory Expounder or Interpreter be pitched upon, such a one as by the *Greeks* is called *Onirocritic*, or (1) *Oniropolist*. For

(1) *Oniropolist*] From *Oνειρὸς Somnium* & *Πολίτης Verto*,

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For this Cause *Heraclitus* was wont to say, that nothing is by Dreams revealed to us, that nothing is by Dreams concealed from us, and that only we thereby have a mystical Signification and secret Evidence of Things to come, either for our own prosperous or unlucky Fortune, or for the favourable or disastrous Success of another. The sacred Scriptures testify no less, and profane Histories assure us of it, in both which are exposed to our View a thousand several Kinds of strange Adventures, which have fallen pat according to the Nature of the Dream, and that as well to the Party Dreamer as to others. The *Atlantic* (1) People, and those that inhabit the Land of *Thasos* (one of the *Cyclades*) are of this grand Commodity deprived; for in their Countries none yet ever dreamed. Of this Sort *Cleon* of *Daulia*, (2) *Thrasymedes*, and in our Days the learned *Frenchman* (3) *Villanovanus*, neither of all which knew what Dreaming was.

Fail nor therefore to-morrow, when the jolly and fair *Aurora* with her rosy Fingers draweth aside the Curtains of the Night, to drive away the sable Shades of Darkness, to bend your Spirits wholly to the Task of sleeping sound, and thereto apply your self. In the mean while you must de-

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nude

(1) *Atlantic.*] See *Herodotus*, l. iv. and *Pliny*, l. v. c. vii.

(2) *Thrasymedes.*] See *Plutarch*, in his Treatise of the Cessation of Oracles.

(3) *Villanovanus.*] *Arnauld de Villeneuve*. It is not certain, that he was a *Frenchman*, but *Rabelais*, to do Honour to *France*, will have it, with some others, that this Physician and Philosopher was born at *Villeneuve* in the *Narbonnese Gaul*, and that he took his Name therefrom. I know not how the Author came by his Information that *Villanovanus* never had any Dream. Perhaps *Villanovanus* says so himself in the Treatise of Dreams ascribed to him by *J. Bullart* in his *Academy of Sciences*, &c.

nude your Mind of every human Passion or Affection, such as are Love and Hatred, Fear and Hope; for as of old the great Vaticinator, most famous and renowned Prophet *Proteus* (4) was not able in his Disguise or Transformation into Fire, Water, a Tyger, a Dragon, and other such like uncouth Shapes and Visors to presage any thing that was to come, till he was restored to his own first natural and kindly Form: Just so doth Man; for at his Reception of the Art of Divination, and Faculty of prognosticating future Things, that part in him which is the most divine, (to wit, the *vûg*, or *Mens*) must be calm, peaceable, untroubled, quiet, still, husht, and not imbusied or distracted with foreign, Soul-disturbing Perturbations. I am content, (quoth *Panurge*.) But I pray you, Sir, must I this Evening, e're I go to Bed, eat much or little? I do not ask this without Cause: For if I sup not well, large round and amply, my sleeping is not worth a Turnep; all the Night long I then but dose and rave, and in my slumbering Fits talk idle Nonsense, my Thoughts being in a dull brown Study, and as deep in their Dumps as is my Belly hollow.

Not to sup (answered *Pantagruel*) were best for you, considering the State of your Complexion, and healthy Constitution of your Body. A certain very ancient Prophet named *Amphiaraus*, wished such as had a mind by Dreams to be imbuied with any Oracles, for four and twenty Hours to taste no Victuals, and to abstain from Wine (5) three Days together; yet shall not you be put to such a sharp, hard, rigorous and extream sparing Diet.

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(4) *Proteus*.] See lib. iv. of the *Odyssée*.

(5) *Three Days*.] See *Philestratus*, l. ii. c. xi. of *Apollo-nius's* Life.

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I am truly right apt to believe, that a Man whose Stomach is repleat with various Cheer, and in a manner surfeited with Drinking, is hardly able to conceive aright of spiritual Things; yet am not I of the Opinion of those, who after long and pertinacious Fastings, think by such means to enter more profoundly into the Speculation of celestial Mysteries. You may very well remember how my Father *Gargantua* (whom here for Honour Sake I name), hath often told us, that the Writings of abstinent, abstemious, and long-fasting *Hermits*, were every whit as saltless, dry, jejune and insipid, as were their Bodies when they did compose them. It is a most difficult thing for the Spirits to be in a good plight, serene and lively, when there is nothing in the Body but a Kind of Voidness and Inanity: Seeing the Philosophers with the Physicians jointly affirm, that the Spirits which are stiled *animal*, spring from, and have their constant Practice in, and through the *arterial Blood*, refin'd and purify'd to the Life within the *admirable Net*, which wonderfully framed lieth under the *Ventricles* and Tunnels of the Brain. He gave us also the Example of the Philosopher, who, when he thought most seriously to have withdrawn himself unto a solitary Privacy, far from the rustling Clutterments of the tumultuous and confused World, the better to improve his *Theory*, to contrive, comment (6), and ratiocinate, was, notwithstanding his uttermost Endeavors to free himself from all untoward Noises, surrounded and environ'd about so with the barking of Curs, howling of Wolves, neighing

[6] *Comment.*] This is indeed the Word *Rabelais* uses, but the new Editions have it *contempler* (to *contemplate*,) not *commenter* (to *comment*).

neighing of Horses, bleating of Sheep, (7) barring of Elephants, hissing of Serpents, braying of Asses, chirping of Grasshoppers, cooing of Turtles, prating of Parrots, tatling of Jackdaws, grunting of Swine, girning of Boars, yelping of Foxes, mewling of Cats, cheeping of Mice, squeaking of Weasels, croaking of Frogs, crowing of Cocks, kekling of Hens, calling of Partridges, chanting of Swans, chattering of Jays, pieping of Chickens, singing of Larks, cackling of Geese, chattering of Swallows, clucking of Moorfowls, cucking of Cuckoos, bumling of Bees, rammage of Hawks, chirming of Linots, croaking of Ravens, screeching of Owls, whickling of Pigs, gusbing of Hogs, curring of Pigeons, grumbling of Cushet-doves, howling of Panthers, curkling of Quails, chirping of Sparrows, crackling of Crows, nuzzing of Camels, wheening of Whelps, buzzing of Dromedaries, mumbling of Rabets, cricking of Ferrets, humming of Wasps, mioling of Tygers, bruzzing of Bears, fussing of Kitnings, clamring of Scarfes, whimpring of Fullmarts, boing of Buffalos, warbling of Nightingales, quavering of Meawises, drintling of Turkeys, coniating of Storks, frantling of Peacocks, clattering of Magpies, murmuring of Stock-doves, crouting of Cormorants, cigling of Locusts, charming of Beagles, guarring of Puppies, snarling of Messens, rantling of Rats, guerieting of Apes, snuttering of Monkies, pioling of Pelicanes, quecking of Ducks, yelling of Wolves, roaring of Lions, neighing of Horses, crying

of goods & chattels has been known to sell off his
 Jewels to pay for his sins, & to give his money
 [7] Barring of Elephants.] John Kalb (or Calf) l. ii. of
 the Epistles Obsc. Virg. speaking of an Elephant, which out of
 Reverence to the Pope his Master, wou'd Barr (i. e. Bray)
 and bend the Knee before his Holiness; says, *Et quando vidit*
Papam, tunc geniculavit, & dixit cum terribili voce, bar,
bar, bar.

of Elephants, hissing of Serpents, and wailing of (8) *Turtles*, that he was much more troubled, than if he had been in the middle of the Crowd at the Fair of *Fontenay* or *Niort*.

Just so is it with those who are tormented with the grievous Pangs of Hunger; the Stomach begins to gnaw (and bark as it were), the Eyes to look dim, and the Veins, by greedily sucking some Refection to themselves from the proper Substance of all the Members of a fleshly Consistence, violently pull down and draw back that vagrant, roaming Spirit, careless and neglecting of his Nurse and natural Host, which is the Body. As when a Hawk upon the Fist, willing to take her Flight by a soaring aloft into the open spacious Air, is on a sudden drawn back by a Leash tied to her Feet.

To this Purpose also did he alledge unto us the Authority of *Homer*, the Father of all Philosophy, who said, that the *Grecians* did not put an end to their mournful Mood for the Death of *Patroclus*, the most intimate Friend of *Achilles*, till Hunger in a Rage declared herself, and their Bellies protested to furnish no more Tears unto their Grief. For from Bodies emptied and macerated by long Fasting, there could not be such supply of Moisture and brackish Drops, as might be proper on that Occasion.

Mediocrity at all times is commendable; nor in this Case are you to abandon it. You may take a little Supper, but thereat must you not eat of a (9) Hare, nor of any other Flesh: You are like-

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wise

(8) *Wailing of Turtles.*] What's in *Italic* is not in the Original.

(9) *A Hare, &c.*] *John de la Bruyere* *Champier*, l. xiii. chap. xxiv. of his *de re Cibaria*: *Cato ille celebratissimus familiam brassica, ac leporina (teste Plutarcho) alebat, unde somnia varia tumultuosaque contingebant.* *Pythagoras* said as much of Beans

wife to abstain from Beans; from the *Preak*, (by some called the *Polyp*) as also from Coleworts, Cabbage, and all other such like windy Victuals, which may endanger the troubling of your Brains, and the dimning or casting a Kind of Mist over your animal Spirits: For as a Looking-glass cannot exhibit the Semblance or Representation of the Object set before it, and exposed, to have it's Image to the Life expressed, if that the polish'd Sleetedness thereof be darken'd by gross Breathings, dampish Vapours, and foggy, thick, infectious Exhalations; even so the Fancy cannot well receive the Impression of the Likeness of those Things, which *Divination* doth afford by Dreams, if any Way the Body be annoyed or troubled with the fumish Steam of Meat, which it had taken in a while before; because betwixt these two there still hath been a mutual Sympathy and Fellow-feeling, of an indissolubly-knit Affection. You shall eat good (10) *Eusebian* and Bergamot-Pears, one Apple of the short-shank Pepin-kind, a Parcel of the little (11) Plums of *Tours*, and some few Cherries of the Growth of my Orchard: Nor shall you need to fear, that thereupon will ensue doubtful Dreams, fallacious, uncertain, and not to be

Beans. The same *la Bruyere*, l. vii. ch. ii. *Pythagoram illum primum Philosophum à fabarum esu omnino abstinuisse, multorum monumentis traditur: quod videlicet sensus obtundi eo cibo existimaret, & somno sopitis tumultuosa somnia excitari & mentem quoque variè perturbari.*

(10) *Eusebian*.] It should be *Crustumian*, or *Crustumenian*, or *bon chretien* Pears, tho' *Rabelais* calls them Apples, by Mistake surely, as Sir T. U. does *Eusebian* Pears.

(11) *Plums of Tours*.] Damsons. There are black, red and violet colour'd ones, *John de la Bruyere Champier*. l. xi. c. xiv. of his *de re Cibariâ*: *Damascena Turonica Gallis acceptissima & laudatissima, quorum aliqua nigra sunt, alia rubent, alia violacea cernuntur. Deportantur siccata in omnem ferè Galliam.*

be trusted to, as by some *Peripetetic* Philosophers hath been related; for that, say they, Men do more copiously in the Season of Harvest feed on Fruitages, then at any other time. The same is mystically taught us by the ancient Prophets and Poets, who alledge, *That all vain and deceitful Dreams lie hid and in covert under the Leaves which are spread on the Ground*: by Reason that the Leaves fall from the Trees, in the autumnal Quarter: for the natural Fervour, which abounding in ripe, fresh, recent Fruits, cometh by the Quickness of it's Ebullition, to be with Ease evaporated into the animal Parts of the dreaming Person (the Experiment is obvious in *moss*) is a pretty while before it be expired, dissolved and evanished. As for your Drink, you are to have it of the pure, fair Water of my Fountain (12).

The Condition (quoth *Panurge*) is somewhat hard: nevertheless, cost what Price it will, or whatsoever come of it, I heartily condescend thereto; protesting, that I will to-morrow break my Fast betimes, after my somniatory Exercitations; furthermore, I recommend myself to *Homer's* two Gates, to *Morpheus*, to *Iselon*, to *Pphantasus*, and unto *Phobetor*. If they in this my great Need succour me, and grant me that Assistance which is fitting, I will, in honour of them all, erect a jolly, gentiel Altar, composed of the softest Down. [*If* (13) *I were now in Laconia, in the Temple of Juno, betwixt Oetile and Thalamis, she suddenly would disentangle my Perplexity, re-*

E 4

solve

(12) *Fair Water of my Fountain*] Probab'y *Fontaine-bleau* (i. e. *belle eau*, corruptly *bleau*) a Hamlet so call'd, as is commonly suppos'd, on account of the great Number of fine Springs of Water running thro' it, in all Parts. See *Du Cbesne's* Antiquities of *Milan*.

(13) *If &c.*] What's in *Italic*, is not in *D. C's Rabelais*.

solve me of my Doubts, and chear me up with fair and jovial Dreams in a deep Sleep.] Then did he say thus unto *Pantagruel*: Sir, were it not expedient for my Purpose, to put a Branch or two of curious *Laurel* betwixt the Quilt and Bolster of my Bed, under the Pillow on which my Head must lean? There is no need at all of that (quoth *Pantagruel*) for besides that it is a Thing very superstitious, the Cheat thereof hath been at large discovered unto us, in the Writings of *Serapion*, *Ascalonites*, *Antiphon*, *Philochorus*, *Artemon*, and *Fulgentius Planciades*. I could say as much to you of (14) the left Shoulder of a Crocodile, as also of a Camelion, without Prejudice be it spoken to the Credit which is due to the Opinion of (15) old *Democritus*; and likewise of the Stone of the *Bactrians*, called (16) *Eumetrides*, and of the (17) *Hammonian Horn*: for so by the *Æthiopians* is termed a certain precious Stone, coloured like Gold, and in the Fashion, Shape, Form, and Proportion of a Ram's Horn, as the Horn of *Jupiter Hammon* is reported to have been: they over and above assuredly affirming, that the Dreams of those who carry it about them are no less veritable and infallible, than the Truth of the divine Oracles. Nor is this much unlike to what *Homer* and *Virgil* wrote of these two *Gates of Sleep*: to which you have been pleased to recommend the Management of what you have in hand. The one is of *Ivory*, which letteth in confused, doubtful, and uncertain Dreams; for thro' *Ivory*, how small and slender it
soever

(14) *The left Soulder, &c.*] See *Pliny*, l. xxviii. c. viii.

(15) *Old Democritus.*] See *Pliny* in the same Place, and *Aulus Gellius*, l. x. ch. xii.

(16) *Eumetrides.*] See *Pliny*, l. xxxvii. ch. x.

(17) *Hammonian Horn, or Horn of Hammon.*] See *Pliny* in the same Place.

soever be, we can see nothing, the Density, Opacity, and close Compactedness of it's material Parts, hindering the Penetration of the visual Rays, and the Reception of the Specieſſes of ſuch Things as are viſible: the other is of *Horn*, at which an Entry is made to ſure and certain Dreams, even as through *Horn*, by Reaſon of the diaphanous Splendor, and bright Transparency thereof, the Species of all Objects of the Sight diſtinctly paſs, and ſo without Confuſion appear, that they are clearly ſeen. Your meaning is, and you would thereby infer (quoth Fryar *John*) that the Dreams of all horned Cuckolds (of which Number *Panurge*, by the Help of God, and his future Wife, is without Controverſy to be one) are always true and infallible.

C H A P. XIV.

Panurge's Dream, with the Interpretation thereof.

AT Seven o'Clock of the next following Morning, *Panurge* did not fail to preſent himſelf before *Pantagruel*, in whoſe Chamber were at that time *Epiftemon*, Friar *John of the Funnel*, *Ponocrates*, *Eudemon*, *Carpalim*, and others, to whom, at the Entry of *Panurge*, *Pantagruel* ſaid, *Lo, here cometh our Dreamer*. That Word (quoth *Epiftemon*) in ancient Times coſt very much, and was dearly ſold to the Children of *Jacob*. Then,

said *Panurge*, I have been plunged into my Dumps so deeply, as if I had been lodged with Gaffer *Noddy-cap*: dreamed indeed I have, and that right lustily; but I could take along with me no more thereof, that I did goodly understand, save only, that I in my Vision had a pretty, fair, young, gallant, handsome Woman, who no less lovingly and kindly treated and entertained me, hug'd, cherish'd, cocker'd, dandled, and made much of me, as if I had been another neat dillidarling Minion, like *Adonis*: never was Man more glad than I was then: my Joy at that time was incomparable; she flattered me, tickled me, stroaked me, groped me, frizled me, curled me, kissed me, embraced me, laid her Hands about my Neck, and now and then made, jestingly, pretty little Horns above my Forehead: I told her in the like Disport, as I did play the Fool with her, that she should rather place and fix them in a little below mine Eyes, that I might see the better what I should stick at, with them: for being so situated, (1) *Momus* then would find no Fault therewith, as he did once with the Position of the Horns of Bulls. The wanton, toying Girl, notwithstanding any Remonstrance of mine to the contrary, did always drive and thrust them further in: yet thereby (which to me seemed wonderful) she did not do me any Hurt at all. A little after, though I know not how, I thought I was transform'd into a *Tabor* or Drum, and she into a *Chough* or *Madge-bowlet*.

My sleeping there being interrupted, I awaked in a start, angry, displeased, perplexed, chafing, and very wroth. There have you a large Platter full of Dreams, make thereupon good Chear, and,
if

(1) *Momus*.] See *Aristotle, de partibus Animalium*, and *Lucian's Nigrinus*.

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if you please, spare not to interpret them according to the Understanding which you may have in them. Come (2) *Carpalim*, let us to Breakfast. To my Sense and Meaning, (quoth *Pantagruel*) if I have Skill or Knowledge in the Art of Divination by Dreams, your Wife will not really, and to the outward Appearance of the World, plant, or set Horns, and stick them fast in your Forehead, after a visible Manner, as Satyrs use to wear and carry them; but she will be so far from preserving herself loyal in the Discharge and Observance of a conjugal Duty, that on the contrary she will violate her plighted Faith, break her Marriage-Oath, infringe all Matrimonial Tyes, prostitute her Body to the Dalliance of other Men, and so make you a Cuckold. This Point is clearly and manifestly explained and (3) expounded by *Artemidorus*, just as I have related it. Nor will there be any Metamorphosis, or Transmutation made of you into a *Drum* or *Tabor*, but you will surely be as soundly beaten, as e're was *Tabor* at a merry Wedding: nor yet will she be changed into a *Chough*, or *Madgebowl*, but will steal from you, chiefly in the Night, as is the Nature of that thievish Bird. Hereby may you perceive your *Dreams* to be in every Jot conform and agreeable to the *Virgilian* Lots: A Cuckold you will be, beaten and robbed. Then cried out Friar *John* with a loud Voice: He tells the

E 6

Truth

(2) *Carpalim*.] It is in some Editions, Monsieur Master *Carpalim*. He might be some Counsellor of a Sovereign or supreme Court.

(3) *Expounded by Artemidorus*.] *Memini me apud Artemidorum antiquum auctorem legisse, cum qui somniavit arietem ad se venire, futurum esse ut ejus uxor mœchetur*, says the *Scaligerana*, at the Word *Cornard*, i. e. *Cuckold*. Which is tantamount to the Note made by the Abbot *Guyot*, in the Margin of his *Rabelais* here, that *Artemidorus* says, *Who dreams of Horns will be a Cuckold*.

Truth upon my Conscience, thou wilt be a Cuck-old, an honest one, I warrant thee; O the brave Horns that will be borne by thee! Ha, ha, ha. Our good Master *de Cornibus* (4), God save thee, and shield thee; Wilt thou be pleased to preach but two Words of a Sermon to us, and I will go through the Parish-Church to gather up Alms for the poor.

You are (quoth *Panurge*) very far mistaken in your Interpretation; for the Matter is quite contrary to your Sense thereof; my Dream presageth, that I shall by Marriage be stored with plenty of all manner of Goods, the hornifying of me shewing, that I shall possess a *Cornucopia*, that *Amalthæan* Horn, which is called, *The Horn of Abundance*, whereof the Fruition did still portend the Wealth of the Enjoyer. You possibly will say, that they are rather like to be Satyrs Horns; for you of these did make some mention.

Amen,

(4) *Our good Master de Cornibus.*] Not *De Cornelius*, as Sir T. U. has it. It is the Latin Name of a Franciscan Friar, otherwise call'd *Peter Cornu*, or *Corne*. He was a Doctor of *Paris*, and Co-temporary with *Rabelais*, who, for what he says of this Man, did not deserve, any more than *Joachim de Belley* (who likewise speaks of him in his *Petromachia*) to be call'd a Libertine, as they both are by *Moreri* upon this Account (at the Word *Cornu*.) This Mr *Horne* dy'd at *Paris*, in 1542, and the same Year came out a Collection of Epitaphs upon him, one of which runs thus,

*Must we, alas! O Doctor optime,
Must we lose you hisce temporibus?
In our great Necessity, Doctor egregie,
You do leave us plenos mœroribus.*

See more in *Naudæus* and *La Caille*.

Amen, Amen, (5) Fiat, fiat, ad Differentiam Papæ. Thus shall I have my *Touch-ber-home* still ready; (6) my *Staff of Love* sempiternally in a good Case, will, Satyr-like, be never toiled out; a Thing which all Men wish for, and send up their Prayers to that Purpose, but such a Thing as nevertheless is granted but to a few; hence doth it follow by a Consequence as clear as the Sun-beams, that I shall never be in the Danger of being made a Cuckold; for the Defect hereof is, *Causa sine qua non*; yea, the sole Cause (as many think) of making Husbands Cuckolds. What makes poor scoundrel Rogues to beg (I pray you)? Is it not because they have not enough at home, wherewith to fill their Bellies, and their Poaks. What is it makes the Wolves to leave the Woods? Is it not the Want of Flesh Meat. What maketh Women Whores? You understand me well enough. And herein I submit my Opinion to the Judgment of learned Lawyers, Presidents, Counsellors, Advocates, Procurers, Attorneys, and other Glossers and Commentators on the venerable Rubric, *De Frigidis, & Maleficiatis*. You are in truth, Sir, as it seems to me (excuse my Boldness if I have erred or transgressed)

(5) *Fiat, fiat ad differentiam Papæ.*] This in the former Translation runs *Fiat, fiat*, which is all wrong. *Siat* is no Word at all: neither should it be *Fiat* twice; but *Fiat*, after the first *Fiat*. Because, as *M. D. C.* observes, *Panurge* at first says *Fiat*, a Word used by the Pope at the Bottom of such Petitions as he vouchsafes to give a favourable Answer to. But then *Rabelais* corrects himself, out of pure Respectfulness, and says *Fiat*, in the Macaronic Style. *Merlin Cocaye* Macaronic. 4. *Supplicat ut præsum, præsum vindicta fiat.*

(6) *My Staff of Love, &c.*] *Le Violet en point.* *My Lance couché, Violet* (tho' it signifies many Things, and among the rest a Man's Peace-Maker) has all the Air of a small Lance, and may not improperly be derived from *Veru* (a Spit in Latin) or *Verou* a small Dart in the *Languedocian* Dialect.

gressed) in a most palpable and absurd Error, to attribute my Horns to Cuckoldry: *Diana* wears them on her Head after the Manner of a *Crescent*, is she a *Cucquean* for that? How the Devil can she be cuckolded, who never yet was married? Speak somewhat more correctly, I beseech you, least she being offended, furnish you with a Pair of Horns, shapen by the Pattern of those which she made for *Atæon*. The goodly *Bacchus* also carries Horns; *Pan*, *Jupiter Hammon*, with a great many others, are they all Cuckolds? If *Jove* be a Cuckold, *Juno* is a Whore: this follows by the Figure *Metalepsis*: As to call a Child in the Presence of his Father and Mother, (7) a Bastard, or Whore's Son, is tacitly and under-board, no less than if he had said openly, the Father is a Cuckold, and his Wife a Punk. Let our Discourse come nearer to the Purpose: The Horns that my Wife did make me are Horns of Abundance, planted and grafted in my Head for the Increase and Shooting up of all good things: this will I affirm for Truth, upon my Word, and pawn my Faith and Credit both upon it; as for the rest, I will be no less joyful, frolick glad, cheerful, merry, jolly, and gamesome than a well-bended *Tabor* in the Hands of a good Drummer, at a Nuptial Feast, still making a Noise, still rowling, still buzzing and cracking. Believe me, Sir, in that consisteth none of my least good Fortunes. And my Wife will be jocund, feat, compt, neat, quaint, dainty, trim, trick'd up, brisk, smirk and smug, even as a pretty little *Cornish Cbough*: who will not believe this, let *Hell* or the

(7) *A Bastard.*] *Avoistre*, an old French Word for a Child got in *Avouerie* (as *Chaucer* calls it) i. e. *Adultery*.

the *Gallows* be the Burden of his *Christmas* Carol.

I remark (quoth *Pantagruel*) the last Point or Particle which you did speak of, and having seriously conferred it with the first, find that at the Beginning you were delighted with the Sweetness of your Dream; but in the End and final Closure of it, you startingly awaked, and on a sudden, were forthwith vexed in Choler, and annoyed. Yea, (quoth *Panurge*) the Reason of that was, because I had fasted too long. Flatter not yourself, (quoth *Pantagruel*) all will go to ruin: know for a certain Truth, that every Sleep that endeth with a Starting, and leaves the Person irksome, grieved, and fretting, doth either signify a present Evil, or otherways presageth, and portendeth a future imminent Mishap: To signify an Evil, that is to say, to shew some Sickness hardly curable, a kind of pestilentious, or malignant Bile, Boitch or Sore, lying and lurking, hid, occult, and latent within the very Center of the Body, which many times doth by the Means of Sleep (whose Nature is to reinforce, and strengthen the Faculty and Virtue of Concoction) begin according to the Theorems of Physic to declare itself, and moves toward the outward Superficies. At this sad stirring is the Sleeper's Rest and Ease disturbed and broken, whereof the first feeling and stinging Smart admonisheth, that he must patiently endure great Pain and Trouble, and thereunto provide some Remedy: as when we say proverbially to incense Hornets, to move a stinking Puddle, and to awake a sleeping Lyon, instead of these more usual Expressions, and of a more familiar and plain Meaning, to provoke angry Persons, to
make

make a Thing the worse by meddling with it, and to irritate a testy cholerick Man when he is at quiet. On the other Part, to presage or foretell an Evil, especially in what concerneth the Exploits of the Soul, in Matter of *Somnial Divinations*, is as much to say, as that it giveth us to understand, that some dismal Fortune or Mischance is destinated and prepared for us, which shortly will not fail to come to pass. A clear and evident Example hereof is to be found in the Dream, and dreadful awaking of *Hecuba*, as likewise in that of *Euridice*, the Wife of *Orpheus*, neither of which was no sooner finished, (saith *Ennius*) but that incontinently thereafter they awaked in a Start, and were affrighted horribly; thereupon these Accidents ensued, *Hecuba* had her Husband *Priamus*, together with her Children, slain before her Eyes, and saw then the Destruction of her Country; and *Euridice* died speedily thereafter, in a most miserable Manner. *Aeneas* dreaming that he spoke to *Hector* a little after his Decease, did on a sudden in a great Start awake, and was afraid: now hereupon did follow this Event; *Troy* that same Night was spoil'd, sack'd and burnt. At another Time the same *Aeneas*, dreaming that he saw his familiar *Geniuses* and *Penates*, in a ghastly Fright and Astonishment awaked, of which Terrour and Amazement the Issue was, that the very next Day subsequent, by a most horrible Tempest on the Sea, he was like to have perished, and been cast-away. [Moreover (8), *Turnus* being prompted, instigated, and stirred up, by the fantastic Vision of
an

(8) *Moreover Turnus.*] What's between these Marks [] is not in M. D. C.'s *Rabelais*,

Chap. XIV. *Rabelais's* WORKS. 91

an infernal Fury, to enter into a bloody War against *Aneas*, awaked in a Start, much troubled and disquieted in Spirit, in sequel whereof, after many notable and famous Routs, Defeats and Discomfitures in open Field, he came at last to be killed in a single Combat, by the said *Aneas*. A Thousand other Instances I could afford, if it were needful, of this Matter.] Whilst I relate these Stories of *Aneas*, remark the Saying of *Fabius Pictor*, who faithfully averred, That nothing had at any Time befallen unto, was done, or enterprized by him, whereof he *previously* had not Notice, and before-hand foreseen it to the full, by sure Predictions, altogether founded on the Oracles of *Somnial Divination*. To this there is no Want of pregnant Reasons, no more than of Examples: for if Repose and Rest in Sleeping be a special Gift and Favour of the Gods, as is maintained by the Philosophers, and by the Poet attested (9) in these Lines:

*Then Sleep, that heavenly Gift, came to refresh,
Of humane Labourers, the wearied Flesh.*

Such a Gift of Benefit can never finish or terminate in Wrath and Indignation, without portending some unlucky Fate, and most disastrous Fortune to ensue; otherways it were a Molestation, and not an Ease; a Scourge and not a Gift, at least, proceeding from the Gods above, but from the infernal Devils our Enemies, according to the common vulgar Saying; *ἐχθρῶν ἀνωρεξ. δῶρεγ.*

Suppose

[9] *Attested.*] Virg. *Æneid.* II.

Tempus erat quo prima quies, &c.

Suppose the Lord, Father, or Master of a Family, sitting at a very sumptuous Dinner, furnished with all manner of good Cheer, and having at his Entry to the Table his Appetite sharp set upon his Victuals, whereof there was great Plenty, should be seen rise in a Start, and on a sudden fling out of his Chair, abandoning his Meat, frightened, appalled, and in a horrid terrour, who should not know the Cause hereof would wonder, and be astonished exceedingly : but what ? he heard his Male Servants cry, *Fire, fire, fire, fire* ; his Serving Maids and Women yell, *Stop Thief, stop Thief* ; and all his Children shout as loud as ever they could, *Murder, Murder, Murder*. Then was it not high Time for him to leave his Banqueting, for Application of a Remedy in haste, and to give speedy Order for succouring of his distressed Household ? Truly, I remember, that the *Cabalists* and *Massorets*, Interpreters of the Sacred Scriptures, in treating how with Verity one might judge of Angelical Apparitions (because oftentimes the *Angel* of *Satan* is disguised and transfigured into an *Angel* of *Light*) said, That the Difference of these two mainly did consist in this : the favourable and comforting *Angel* useth in his appearing unto Man at first to terrify and hugely affright him ; but in the End he bringeth Consolation, leaveth the Person who hath seen him, joyful, well pleased, fully content, and satisfied : on the other Side, the *Angel* of Perdition, that wicked, devilish, and malignant Spirit, at his Appearance unto any Person, in the Beginning cheareth up the Heart of his Beholder, but at last forsakes him, and leaves him troubled, angry, and perplexed.

C H A P. XV.

*Panurge's Excuse and Exposition of the
Monastic Mystery concerning Powder'd
Beef.*

TH E Lord save those who see, and do not hear, (quoth *Panurge*) I see you well enough, but know not what it is that you have said: the Hunger-starved Belly wanteth Ears: for lack of Victuals, before God, I roar, bray, yell and fume as in a furious Madness. I have performed too hard a Task to Day, an extraordinary Work indeed: he shall be Craftier, and do far greater Wonders than ever did Mr *Mussh*, who shall be able any more this Year to bring me on the Stage of Preparation for a dreaming Verdict. Fie; not to sup at all, that is the Devil. Pox take that Fashion. Come Fryar *John*, let us go break our Fast; for if I hit on such a round Refection in the Morning, as will serve thoroughly to fill the Mill-hopper and Hogshide of my Stomach, and furnish it with Meat and Drink sufficient, then at a Pinch, as in the Case of some extreme Necessity which presseth, I could make a Shift that Day to forbear Dining. But not to Sup: a Plague rot that base Custom, which is an Error offensive to Nature.

[That

[That (1) *Lady* made the Day for Exercise, to travel, work, wait on and labour in each his Negotiation and Employment; and that we may with the more Fervency and Ardour prosecute our Business, she sets before us a clear burning Candle, to wit, the Sun's Resplendency: and at Night when she begins to take the Light from us, she thereby tacitly implies no less, than if she would have spoken thus unto us: *My Lads and Lasses*, all of you are good and honest Folks, you have wrought well to Day, toiled and turmoiled enough, the Night approacheth, therefore cast off these moiling Cares of yours, desist from all your swinging painful Labours, and set your Minds how to refresh your Bodies in the Renewing of their Vigour with good Bread, choice Wine, and store of wholesome Meats; then may you take some Sport and Recreation, and after that lie down and rest yourselves, that you may strongly, nimbly, lustily, and with the more Alacrity to Morrow attend on your Affairs as formerly.

Falconers in like Manner, when they have fed their Hawks, will not suffer them to fly on a full Gorge, but let them on a Pearch abide a little, that they may rouse, bait, tour and soar the better. That good *Pope*, who was the first Instituter of Fasting, understood this well enough; for he ordained that our *Fast* should reach but to the Hour of *Noon*; all the Remainder of that Day was at our Disposure, freely to eat and feed at any time thereof. In antient Times there were but few that dined,

as

(1) *That Lady, &c.* Nothing of what's between these Marks [] is in M. D. C's. Edition.

as you would say, some Church-men, Monks and Canons; for they have little other Occupation; each Day is a Festival unto them; who diligently heed the Claustral Proverb, *De missa ad mensam*. They do not use to linger and defer their sitting down and placing of themselves at Table, only so long as they have a Mind in waiting for the Coming of the Abbot; so they fell to without Ceremony, Terms or Conditions; and every Body supped, unless it were some vain, conceited, dreaming Dotard. Hence was a Supper called *Cena*, which sheweth that it is *common* to all Sorts of People. Thou knowest it well, Friar *John*. Come let us go, my dear Friend, in the Name of all the Devils of the Infernal Regions, let us go: the Gnawings of my Stomach, in this Rage of Hunger, are so tearing, that they make it bark like a Mastiff. Let us throw some Bread and Beef into his Throat to pacify him, as once the *Sibyl* did to *Cerberus*.] Thou likest best *Monastical Brewess*, the Prime, the Flower of the Pot. I am for the solid, principal Verb that comes after: the good brown Loaf, always accompanied with a round Slice of the *Nine-lecture-pounded Labourer*. I know thy Meaning, (answered Friar *John*) this Metaphor is extracted out of the *Claustral Kettle*; the *Labourer* is the Ox, that hath wrought and done the Labour; after the Fashion of *Nine Lectures*, that is to say, most exquisitely well and thoroughly boil'd. These holy Religious Fathers, by a certain Cabalistic Institution of the Antients, not written, but carefully by *Tradition* conveyed from Hand to Hand, rising betimes to go to Morning Prayers, were wont to flourish that their matutinal Devotion, with

some

some certain notable Preambles before their Entry into the Church, *viz.* They dunged in the Dungenies, pissed in the Pisseries, spit in the Spiteries, melodiously coughed in the Cougheries, and doted in their Doterics, that to the Divine Service they might not bring any Thing that was unclean or foul.

These Things thus done, they very zealously made their Repair to the *Holy Chappel*. (for so was, in their Canting Language, termed the *Convent Kitchen*) where they with no small Earnestness, had Care that the *Beef Pot* should be put on the Crook for the Breakfast of the Religious *Brothers* of our Lord and Saviour; and the Fire they would kindle under the Pot themselves. Now the *Mattins* consisting of *Nine Lessons*, was so incumbent on them, that they must have risen the sooner for the more expedite dispatching of them all. The earlier that they rose, the sharper was their Appetite, and the Barkings of their Stomachs, and the Gnawings increased in the like Proportion, and consequently made these Godly Men thrice more a hungred and a thirst, than when their *Mattins* were *bem'd* over only with three Lessons.

The more betimes they rose, by the ^{the} said Cabal the sooner was the *Beef Pot* put on; the longer that the Beef was on the Fire, the better it was boiled; the more it boiled, it was the tenderer; the tenderer that it was, the less it troubled the Teeth, delighted more the Palate, less charged (2) the Stomach, and nourished
our

(2) *Less charged the Stomach.*] In *France* the First's Time Powder'd Beef was much in vogue, even at Gentlemen's Tables. But much more in the Convents, where, that it might digest the better with People that led an unactive Life, they boil'd it almost to Rags.

our good *Religious* Men the more substantially ; which is the only End and prime Intention of the first *Founders*, as appears by this, That *they eat not to live, but live to eat*, and in this World have nothing but their Life. Let us go, *Panurge*.

Now have I understood thee, (quoth *Panurge*) my Plushcod Friar, my Caballine and Claustral Ballock. I freely quit the Costs, Interest and Charges, seeing you have so egregiously commented upon the most especial Chapter of the *Culinary* and *Monastic Cabal*. Come along, my *Carpalim*, and you Friar *John*, my inseparable Friend. Good (3) Morrow to you all, my good Lords: I have dreamed enough to drink. Let us go. *Panurge* had no sooner done speaking, than *Epistemon* with a loud Voice said these Words: It is a very ordinary and common Thing amongst Men to conceive, foresee, know and presage the Misfortune, bad Luck or Disaster of another; but to have the Understanding, Providence, Knowledge and Prediction of a Man's own Mishap is very scarce and rare to be found any where. This is exceeding judiciously and prudently deciphered by *Æsop* in his Apologues, who there affirmeth, That every Man in the World carrieth about his Neck a Wallet, in the Fore-bag whereof were contained the Faults and Mischances of others, always exposed to his View and Knowledge; and in the other Scrip thereof, which hangs behind, are kept the Bearers proper Transgressions, and inauspicious Adventures, at no Time seen by him, nor thought upon, unless he be a Person that hath a favourable Aspect from the Heavens.

C H A P.

(3) *Good Morrow.*] Scarce was *Panurge* out of Bed.

C H A P. XVI.

How Pantagruel advised Panurge to consult with the Sibyl of Panzoust.

A Little while thereafter *Pantagruel* sent for *Panurge*, and said to him, The Affection which I bear you being now inveterate, and settled in my Mind by a long Continuance of Time, prompteth me to the serious Consideration of your Welfare and Profit; in Order whereto remark what I have thought thereon: it hath been told me that at *Panzoust* (1) near *Crouly*, dwelleth a very famous *Sibyl*; who is endowed with the Skill of foretelling all Things to come. Take *Epestimon* in your Company, repair towards her, and hear what she will say unto you. She is possibly (quoth *Epistemon*) some *Canidia* (2), *Sagana* or *Pythonisse*, either whereof with us is vulgarly called a *Witch*. I being the more easily induced to give Credit to the Truth of this Character of her, that the Place of her Abode is vilely stained with the abominable Repute of abounding more with *Sorcerers* and *Witches* than ever did the Plains of *Theffally* (3). I should

(1) *Panzoust*.] Parish in the Precinct of *Poitiers*.

(2) *Canidia*, &c.] Famous *Sorceresses*, mentioned by *Horace*.

(3) *Theffally*.] See *Erasmus's Adages*, at the Word *Theffala mulier*.

Chap. XVI. *Rabelais's* WORKS. 99

should not, to my Thinking, go thither willingly, for that it seems to me a Thing unwarrantable, and altogether forbidden in the Law of *Moses*. We are not *Jews*, (quoth *Pantagruel*) nor is it a Matter judiciously confes'd by her, nor authentically proved by others that she is a *Witch*. Let us for the present suspend our Judgment, and defer 'till after you return from thence, the sifting and garb'ling of those Niceties. How know we but that she may be an Eleventh *Sibyl*, or a Second *Cassandra*? But although she were neither, and she did not merit the Name or Title of any of these renowned Prophetesses, what Hazard, in the Name of God, do you run, by offering to talk and confer with her of the instant Perplexity and Perturbation of your Thoughts? Seeing especially (and which is most of all) she is in the Estimation of those that are acquainted with her, held to know more, and to be of a deeper Reach of Understanding, than is either customary to the Country wherein she liveth, or to the Sex whereof she is. What Hindrance, Hurt, or Harm doth the laudable Desire of Knowledge bring to any Man, were it from a Sot, a Pot, a Fool, a Stool, a Winter-Mittain, a Truckle for a Pully, the Lid of a Goldsmith's Crucible, an Oil-Bottle, or old Slipper? You may (4) remember to have read, or heard at least, that *Alexander the Great*, immediately after his having obtained a glorious Victory over the King *Darius* at *Abela*, refused in the Presence of the splendid and illustrious Courtiers that were about him, to give Audience to a poor certain despicable Fellow, who, through the Solicita-

F tions

(4) *You may remember.*] See *Lucian's* ridiculous Orator.

tions and Mediation of some of his Royal Attendants was admitted humbly to beg that Grace and Favour of him: but sore did he repent, although in vain, a Thousand and ten Thousand Times thereafter, the surly State which he then took upon him to the Denial of so just a Suit, the Grant whereof would have been worth unto him the Value of a Brace of potent Cities. He was indeed victorious in *Persia*, but withal so far distant from *Macedonia*, his Hereditary Kingdom, that the Joy of the one did not expel the Grief, which through Occasion of the other he had inwardly conceived; for not being able with all his Power to find or invent a convenient Mean and Expedient, how to get or come by the Certainty of any News from thence; both by Reason of the huge Remoteness of the Places from one to another; as also, because of the impeditve Interposition of many great Rivers, the interjacent Obstacle of divers wild Deserts, and obstructive Interjection of sundry almost inaccessible Mountains: Whilst he was in this sad quandary and sollicitous Pensiveness, which, you may suppose, could not be of a small Vexation to him; considering that it was a Matter of no great Difficulty to run over his whole Native Soil, possess his Country, seize on his Kingdom, [install a new King in the Throne, and plant thereon Foreign Colonies, long before he could come to have any Advertisement of it. For obviating the Jeopardy of so dreadful Inconveniency, and putting a fit Remedy thereto, a certain *Sydonian* Merchant of a low Statue, but high Fancy, very poor in Shew, and to outward appearance of little or no Account, having presented himself before him, went about to affirm and declare, that he had excogitated and hit upon a ready
Mean

Mean and Way, by the which those of his Territories at home should come to the certain Notice of his *Indian* Victories, and himself be perfectly informed of the State and Condition of *Ægypt* and *Macedonia* within less then five Days. Whereupon the said *Alexander*, plunged into a fullen Animadvertency of Mind, through his rash Opinion of the Improbability of performing a so strange and impossible-like Undertaking, dismissed the Merchant without giving Ear to what he had to say, and vilify'd him. What could it have cost him to hearken unto what the honest Man had invented and contrived for his Good? What Detriment, Annoyance, Damage or Loss, could he have undergone to listen to the Discovery of that Secret, which the good Man would have most willingly revealed unto him? Nature, I am perswaded, did not without a Cause, frame our Ears open, putting thereto no Gate at all, nor shutting them up with any manner of Inclosures, as she hath done unto the Tongue, the Eyes, and other such out-jetting Parts of the Body: The Cause, as I imagine, is, to the End, that every Day and every Night, and that continually, we may be ready to hear, and by a perpetual Hearing apt to learn: For of all the Senses, it is the fittest for the Reception of the Knowledge of Arts, Sciences and Disciplines; and it may be, that Man was an Angel, (that is to say, a Messenger sent from God) as *Raphael* was to *Toby*. Too suddenly did he contemn, despise and misregard him; but too long thereafter, by an untimely and too late Repentance did he do Penance for it. You say very well, (answered *Epistemon*) yet shall you never for all that induce me to believe, that it can tend any Way to the Advantage or Commodity of a Man, to take Advice and Coun-

sel of a *Woman*, namely, of such a *Woman*, and the *Woman* of such a *Country*. Truly I have found (quoth *Panurge*) a great deal of Good in the Counsel of *Women*, chiefly in that of the Old Wives amongst them; who for every Time I consult with them, I readily get a Stool or two extraordinary, to the great Solace of my Bumb-gut Passage. They are as Slothounds in the Infallibility of their Scent, and in their Sayings no less Sententious than the Rubrics of the Law. Therefore in my Conceit it is not an improper Kind of Speech to call them *Sage* or *Wise Women*. In Confirmation of which Opinion of mine, the customary Style of my Language alloweth them the Denomination of *Presage Women*. The Epithet of *Sage* is due unto them, because they are surpassing dextrous in the Knowledge of most Things. And I give them the Title of *Presage*, for that they *Divinely* foresee, and certainly *fore-tel* future Contingencies, and Events of Things to come. Sometimes I call them not *Maunettes* (5), but *Monettes*, from their wholesome *Monitions* like the *Roman Juno*. Whether it be so, ask *Pythagoras*, *Socrates*, *Empedocles*, and our Master (6) *Ortuinus*. I furthermore praise and commend above the Skies, the ancient memorable
Insti-

(5) *Maunettes*.] Sluts. *Malè nitidae*.

(6) *Master Ortuinus*.] The same to whom the famous Epistles *Obscurorum virorum* are address'd. In one of them, a certain Person, called *Conrad Strildriot*, tells *Ortuinus*, that his not sticking to some Old Woman, as he did, the said Doctor had given Offence to, and scandaliz'd the whole City of *Cologne*, in getting *Henry Quantel* the Bookseller's Maid with Child. Perhaps *Rabelais* here would give us to understand that *Ortuinus*, grown wiser and more cautious by the Noise this Affair had made, e'en followed his Old Nurse's Counsel, who was continually preaching to him to have to do with no other Woman but herself.

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Institution of the pristine *Germans*, who ordained the Responses and Documents of *Old Women* to be highly extolled, most cordially revered, prized at a Rate, in nothing inferior to the Weight, Test and Standard of the *Sanctuary*: and as they were respectfully prudent in receiving of these sound Advices, so by honouring and following them did they prove no less fortunate in the happy Success of all their Endeavours. Witness the Old Wife *Aurinia* (7), and the good Mother *Vellede*, in the Days of *Vespasian*. You need not any Way doubt, but that Feminine Old Age is always fructifying in Qualities *Sublime*, I would have said *Sybilline*. Let us go, by the Help; let us go, by the Virtue of God; let us go. Farewel, *Friar John*, I recommend the Care of my *Codpiece* to you. Well, (quoth *Epistemon*) I will follow you, with this Protestation nevertheless, that if I happen to get a sure Information, or otherways find, that she doth use any Kind of Charm or Enchantment in her Responses, it may not be imputed to me for a Blame to leave you at the Gate of her House, without accompanying you any further in.

(7) *Aurinia*] *Tacitus* mentions both these in his *de Moribus Germanorum*.

C H A P. XVII.

How Panurge spoke to the Sybil of Panzouft.

THEIR Voyage was Six days Journeying. On the Seventh was shewn unto them the House of the *Vaticinatress* standing on the knap or top of a Hill, under a large and spacious Walnut-Tree. Without great difficulty they entred into that straw-thatch'd Cottage, scurvily built, naughtily moveabled, and all besmoaked. It matters not (quoth *Epistemon*); *Heraclitus*, the grand *Scotist*, and tenebrous darksome Philosopher, was nothing astonished at his Introit in such a coarse and poultry Habitation; for he did usually shew forth unto his Sectators and Disciples, *That the Gods made as cheerfully their Residence in these mean homely Mansions, as in sumptuous, magnificent Palaces*, replenished with all manner of Delight, Pomp, and Pleasure. [I withal (1) do really believe, that the Dwelling-place of the so famous and renowned *Hecate*, was just such another petty Cell as this is, when she made a Feast therein to the valiant *Theseus*.] And that of no other better Structure was the Cott or Cabin of *Hyreus*, or *Oenopion*, wherein *Jupiter*, *Neptune*, and *Mercury* were not ashamed, all three together, to harbour and

(1) *I withal, &c.*] This Period is not in M. D. C's Edition of *Rabelais*.

and sojourn a whole Night, and there to take a full and hearty Repast; for the Payment of the Shot they thankfully piss'd *Orion*.

They found the old Woman sitting in a Corner of her Chimney. Upon which, says *Epistemon*, she is indeed a true *Sybil*, and the lively Pourtrait of one represented by the (2) τῇ καμινῷ of *Homer*. The old Hag was in a pitiful bad Plight and Condition, in matter of the outward State and Complexion of her Body, the ragged and tatter'd Equipage of her Person, in the point of Accoutrement, and beggerly poor Provision of Fare for her Diet and Entertainment; for she was ill apparelled, worse nourished, Toothless, Blear-eyed, Crook-shoulder'd, snotty, her Nose still dropping, and herself still drooping, faint, and pithless. Whilst in this wofully wretched case she was making ready for her Dinner, Porridge of wrinkled green Colworts, with a Swerd of yellow Bacon, mixed with a twice before cooked sort of watrish, unsavoury (3) poor Broth, extracted out of bare and hollow Bones. *Epistemon* said, By the Cross of a Groat, we are to blame, nor shall we

F 4

get

(2) τῇ καμινῷ.] It shou'd be ἑπὶ (not τῇ) καμινῷ. Most of the Modern Editors of *Rabelais*, (from whence Sir T. U. made his Translation) by Mistake took ἑπὶ the Dative Case of ἑπὶ's an old Woman, for the Pronoun τῇ and so likewise did the Dutch Scholiast. The Words are *Homer's* in his *Odyss.* l. xviii. ver. 27. ἑπὶ καμινῷ ἰσθρῷ or *vetula fuliginosa similis*, a Comparison made by that scurrilous Scrub *Irus*, who being deceiv'd by the piteous Mien and Dress of *Ulysses*, likens that great Man to an old Woman, who not having once quitted her Fireside during the whole Winter, had been all that time a Smoak drying herself in the Chimney-corner.

(3) Poor Broth, &c.] *Savorados*; a *Limosin* Word, (says *Cotgrave*) for this same Bone-broth; not very Savoury I reckon, for all it's Name: But 'tis spoken, I suppose, by way of Abuse, (Catachrestically) as the *Latins* sometimes call a Swimming-place (*Natatoria*) by the Name of a Fish-pond (*Piscina*), when there's not a Fish in it.

get from her any Responce at all: For we have not brought along with us the *Branch of Gold*. I have (quoth *Panurge*) provided pretty well for that, for here I have it within my Bag, in the Substance of a Gold Ring, accompanied with some fair Pieces of small Money. No sooner were these words spoken, when *Panurge* coming up towards her, after the Ceremonial Performance of (4) a profound and humble Salutation, presented her with six Neats-Tongues dried in the Smoke, a great Butter-pot full of (5) fresh Cheese, a Boracho furnished with good Beverage, and a Rams Cod stored with Single Pence, newly coined: At last he, with a low Bow, put on her *Medical* Finger, a pretty handsome Golden Ring, whereinto was right artificially inchas'd a precious Tóadstone of *Beausse*. This done, in a few Words, and very succinctly did he set open, and expose unto her the motive Reason of his coming, most civilly and courteously entreating her that she might be pleased to vouchsafe to give him an ample and plenary Intelligence, concerning

(4) *Profound Salutation.*] This way of Saluting is according to the Rules, as *Verville*, in his *le Moien de parvenir*, asserts. His Words are, 'When the Gentleman was going to make a very low Bow to the Lady, Pray Sir, said she, forbear your Compliments: None of your Hat; I beseech you be covered, Sir. Pray Madam, says he, forbear Curtizing: None of your Buttocks; I beseech you, stand upright, Madam.' Thus the Men Salute with their Hat, and the Women with their Breech.

(5) *Fresh Cheese.*] *Coscotons* in the Original, which tho' *Cotgrave*, calls *Fresh Cheese* and likewise *Curds*, is quite another sort of Belly-timber, according to the *Sieur Mouette's* Description of it in the Account he gives of his Captivity at *Fex* and *Morocco*. It is an *African Olla podrida*, and promises to be a very good Dish. The Natives call it *Cuscusu*. If the Reader has no mind to go and eat it on the Spot, he may see a Receipt how to make it here, in *D. C.'s* Notes on l. l. c. xxvii. of *Rabelais*.

concerning the future good Luck of his intended Marriage

The old Trot for a while remained silent, pensive, and girning like a Dog; then, after she had set her withered Breech upon the bottom of a Bushel, she took into her Hands three old Spindles, which when she had turned and whirled betwixt her Fingers very diversly, and after several Fashions, she pryed narrowly into, by the Tryal of their Points; the sharpest whereof she retained in her Hand, and threw the other two under a Stone Trough; after this took a pair of Yarn Windles or Reels which she nine times unintermittedly veered, and frisked about, then at the ninth Revolution or Turn, without touching them any more, maturely perpending the Manner of their Motion, she very demurely waited on their Répose and Cessation from any further stirring. In sequel whereof, she pull'd off one of her wooden Pattens, put her Apron over her Head, as a Priest use to do his *Amice*, when he is going to sing *Mass*, and with a kind of antick, gaudy, (6) party-colour'd String, knit it under her Neck. Being thus covered and muffled, she whiffed off a lusty good Draught out of the Borachoe, took three several Pence forth of the Ram-Cod Fob, put them into so many Walnut-shells, which she set down upon the bottom of a Feather pot, and then after she had given them three Whisks of a Broom-Besom a-thwart the Chimney, casting into the Fire half a Bevin of long Heather, or Furz, together with a Branch of dry Laurel, she observed with a very hush, and coy Silence, in what form they did burn, and saw, that although they were in a Flame, they made no kind of Noise,

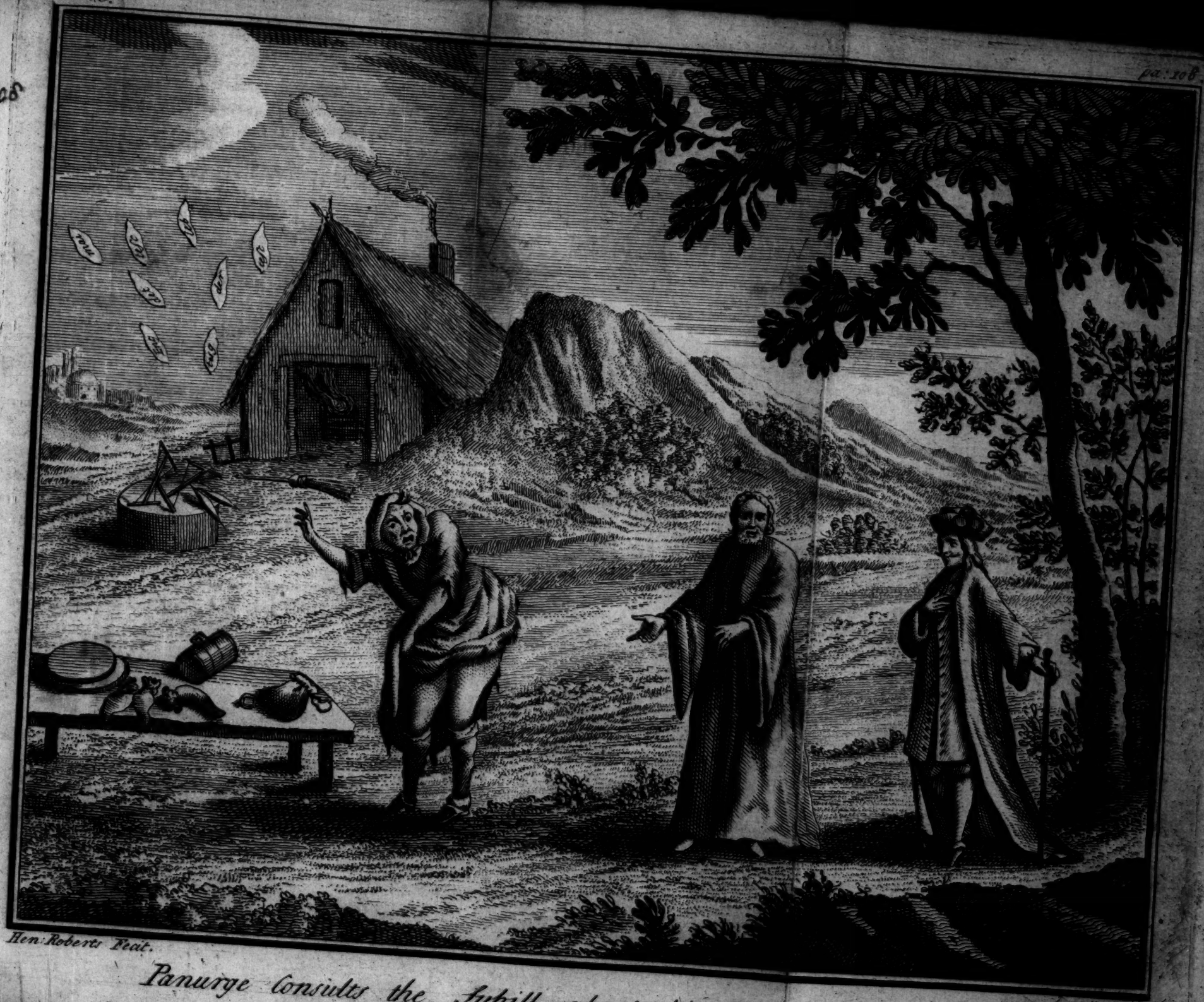
or

(6) *Party-colour'd String.*] The Equipage of the old Heathen Sorceresses. See *Lucian's* false Prophet.

or crackling Din; hereupon she gave a most hideous horribly dreadful Shout, muttering betwixt her Teeth some few barbarous words, of a strange Termination.

This so terrified *Panurge*, that he forthwith said to *Epistemon*, The Devil mince me into a *Gally-mafry*, if I do not tremble for fear. (7) *I do not think but that I am now enchanted; for she uttereth not her Voice in the Terms of any Christian Language. O look, I pray you, how she seemeth unto me, to be by three full Spans bigger than she was, when she began to hood herself with her Apron. What meaneth this restless wagging of her slouchy Chaps? What can be the Signification of the uneven shrugging of her bulchy Shoulders? to what end doth she quaver with her Lips, like a Monkey in the dismembring of a Lobster? My Ears through horror glow; ah! how they tingle. I think I hear the skreaking of Proserpina; the Devils are breaking loose to be all here. O the foul, ugly, and deformed Beasts! Let us run away! by the Hook of God, I am like to die for fear! I do not love the Devils; they vex me, and are unpleasant Fellows. Now let us fly, and betake us to our heels. Farewel Gammer; Thanks and Grammercy for your Goods. I will not marry, no, believe me, I will not; I fairly quit my Interest therein, and totally abandon and pronounce it, from this time forward, even as much as at present. With this, as he endeavoured to make an Escape out of the Room, the old Crone did anticipate his Flight, and make him stop; the way how she prevented him was this: Whilst in her Hand she held the Spindle, she hurry'd out to a Back-yard close by*

(7) *I do not, &c.*] What's in Italick is not in D. C's. Edition.



Hen. Roberts Del.

Panurge consults the Sybill about his Marriage —

25 JY 55

by her Lodge, where after she had peeled off the Barks of an old Sycamore, three several times, she very summarily, upon eight Leaves which dropt from thence, wrote with the Spindle-point some curt, and briefly couched Verses, which she threw into the Air, then said unto them, Search after them if you will; find them if you can; the fatal Destinies of your Marriage are written in them.

No sooner had she done thus speaking, when she did withdraw herself unto her lurking Hole, where on the upper Seat of the Porch, she tucked up her Gown, her Coats and Smock, as high as her Armpits, and gave them a full inspection of the *Nockandree* (8) which being perceived by *Panurge*, he said to *Epistemon*, Gods Bodkins, I see the (9) *Sybil's Hole*, where many have perish'd: let's fly this Hole. She suddenly then bolted the Gate behind her and was never since seen any more. They jointly ran in haste after the fallen and dispersed Leaves, and gathered them up at last; though not without great Labour and Toyl, for the Wind had scattered them amongst the Thorn-bushes of the Valley. When they had ranged them each after other in their due places, they found out their Sentence, as it is metrifised in this Octastick:

(10) *Tby Fame upheld,*
Even so, so:

And

(8) *The Nockandree.*] *Le Cul, &c. i. e.* The Devils Arse in the Peak and the Peak beyond.

(9) *The Sybil's Hole.*] Virgil *Ænead*, l. 6.

..... *borrendaque procul secreta Sibylla*
Antrum immane petit.

(10) *Tby Fame upheld,*] These two *Lilliputian* Lines are
Even so, so:] wrong in the *English*, and should run thus, (as the Reader will see presently)

Tby Fame will be Shell'd,
By ter, I trow, &c.

T'es-

*And she with Child
Of thee: No.
Thy Good End
Suck she shall,
And slay thee, Friend,
But not all.*

*T'esgouffera
De renom.
Engroiffiera,
De toy; non.
Te fucera
Le bon bout.
T'escorchera,
Mais non tout.*

These are the 8 Verses,
which must be read in
this Order. They were
traced on so many Syca-
more Leaves.

CH A P. XVIII.

*How Pantagruel and Panurge did diversly
expound the Verses of the Sybil of
Panzouft.*

THE Leaves being thus collected, and orderly
disposed, *Epistemon* and *Panurge* returned
to *Pantagruel's* Court, partly well pleased, and
other part discontented: glad for their be-
ing come back, and vexed for the trouble they
had sustained by the way, which they found to be
craggy, rugged, stony, rough, and ill adjusted.
They made an ample and full Relation of their
Voyage, unto *Pantagruel*; as likewise of the
Estate

Chap. XVIII. *Rabelais's* WORKS. III

Estate and Condition of the *Sybil*. Then having presented to him the Leaves of the *Sycamore*, they shew him the short and twattle Verses that were written in them. *Pantagruel* having read and considered the whole Sum and Substance of the Matter, fetch'd from his Heart a deep and heavy Sigh, then said to *Panurge*: You are now, forsooth, in a good taking, and have brought your Hogs to a fine Market: the Prophecy of the *Sybil* doth explain and lay out before us, the very same Predictions which have been denotated, foretold, and prefiged to us by the Decree of the *Virgilian Lots*, and the Verdict of your own proper *Dreams*: to wit, that you shall be very much disgraced, shamed, and discredited by your Wife: for that she will make you a *Cuckold* in prostituting herself to others, being big with Child by another than you; will steal from you a great deal of your Goods, and will beat you, scratch, and bruise you, even to plucking the Skin in apart from off you; will leave the Print of her Blows in some Member of your Body. You understand as much (answered *Panurge*) in the veritable Interpretation, and Expounding of recent Prophecies, (1) as a Sow in the matter of Spicery. Be not offended (Sir, I beseech you) that I Speak thus boldly; for I find myself a little in Choler, and that not without Cause, seeing it is the contrary that is true; take heed,

(1) *As a Sow in the matter of Spicery.*] A Proof that Swine are dainty mouth'd upon Occasion, but above all very quick scented, is their being made use of (by tying a String to their Leg) to find out where Truffles lie in the Ground, which they wou'd presently devour as soon as they have rooted them out, were they not muzzled. So that the Proverb which speaks Ironically of a Sows Taste for Spicery, is not properly to be understood of Aromatics, but only Sugar-plums and other Sweet-meats, which they no more value than they do a Pearl.

heed, and give attentive Ear unto my Words: The old Wife said, that as the Bean is not seen till first it be unhuskt, and that it's Swad or Hull be *shaled*, and *pilled* from off it: so is it that my Virtue and transcendent Worth will never come by the *Mouth of Fame*, to be blazed abroad proportionable to the height, extent, and measure of the Excellency thereof, until previously I get a Wife, and make the full half of a married Couple. How many times have I heard you say, that the Function of a Magistrate, or Office of Dignity, discovereth the Merits, Parts, and Endowments of the Person so advanced and promoted, and what is in him: that is to say, we are then best able to judge aright of the Deservings of a Man, when he is called to the Management of Affairs: for when before he lived in a private Condition, we could have no more certain Knowledge of him, than of a *Bean* within his *Husk*. And thus stands the first Article explained: otherways could you imagine, that the good Fame, Repute, and Estimation of an Honest Man, should depend upon the Tail of a Whore?

Now to the meaning of the Second Article: My Wife will be *with Child*, (here lies the prime Felicity of Marriage) but not of me. Copsody, that I do believe indeed: It will be of a pretty little Infant: O how heartily I shall love it! I do already dote upon it; for it will be my dainty Fedle-darling, my gentiel Dilli-minion. From thenceforth no Vexation, Care, or Grief, shall take such deep Impression in my Heart, how hugely great or vehement soever it otherways appear; but that it shall evanish forthwith, at the sight of that my future Babe; and at the hearing of the Chat and Prating of it's Childish Gibbridge: And blessed be the Old Wife. By my truly, I have a mind

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to settle some good Revenue or Pension upon her, out of the readiest Increase of the Lands of my *Sal-migondinois*; not an inconstant, and uncertain Rent-seek, like that of witless, giddy-headed *Bachelors*, but sure and fixed, of the nature of the well payed Incomes of *Regenting Doctors*.

If this Interpretation doth not please you, think you my Wife will *bear* me in her Womb? conceive with me? be of me delivered, as Women use in Childbed to bring forth their Young Ones? so as that it may be said, *Panurge* is a second *Bacchus*, he hath been twice born; he is re-born, as was *Proteus*, one time of *Thetis*, and secondly, of (2) the Mother of the Philosopher *Apollonius*. As were the (3) two *Palici* near the Flood *Simanthos*, in *Sicily*. His Wife was big of Child with him. In him is renewed and begun again the (4) *Palintocy* of the *Megarians*, and the *Palingenesie* of *Democritus*. Fie upon such Errors; to hear Stuff of that nature rends mine Ears.

The words of the third Article are: *She will suck me at my best End*. Why not? that pleaseth me right well. You know the thing, I need not tell you, that it is my intercrural Pudding with one end. I swear and promise, that in what I can, I will preserve it sappy, full of juice, and as well victualled for her use as may be; she shall not
suck

(12) *The Mother, &c.*] See *Philostratus* l. i. c. iii. of *Apollonius's* Life.

(3) *The two Palici.*] The two *Palici* or *Palisci*: Two Brethren, the Sons of *Jupiter* and of the Nymph *Thalia* or *Aetna*, who for fear of *Juno*, desired the Earth to open and hide her; so it did, and there she was ten Months, and then it let her out again, and she brought forth her Children; whence they were call'd *Palici*, *ὅτι πάλιν ἔκκευ*.

Camb. Dict. Macrob. Saturn. l. v. c. xxix.

(4) *The Palintocy.*] See *Plutarch* in his Questions about *Greek Affairs*.

suck me, I believe, in vain, nor be destitute of her Allowance; there shall her *justum* both in Peck and Lippy be furnish'd to the full eternally. You expound this Passage allegorically, and interpret it to Theft and Larceny. I love the Exposition, and the Allegory pleaseth me; but not according to the Sense whereto you stretch it. It may be that the Sincerity of the Affection which you bear me, moveth you to harbour in your Breast those refractory Thoughts concerning me, with a Suspicion of my Adversity to come. We have this Saying from the Learned, *That a marvelously fearful thing is Love*, and that *true Love is never without Fear*. But (Sir) according to my Judgment, you do understand both of and by yourself, that here *Stealth* signifieth nothing else, no more than in a thousand other places of *Greek* and *Latin*, Old and Modern Writings, but the sweet Fruits of amorous Dalliance, which *Venus* liketh best, when reap'd in secret, and cull'd by fervent Lovers filchingly.

Why so? I prithee tell: Because when the Feat of the loose-Coat Skirmish happeneth to be done under-hand and privily, between two Doors, athwart the Steps of a Pair of Stairs, lurkingly, and in covert, behind a Suit of Hangings, or close hid and trussed upon an unbound Faggot, it is more pleasing to the *Cyprian* Goddess, (and to me also, I speak this without Prejudice to any better, or more sound Opinion) than to perform that Culbusting Art, after the *Cynic* manner, in the view of the clear Sun-shine, or in a rich Tent, under a precious stately Canopy, within a glorious and sublime Pavilion, or yet on a soft Couch, betwixt rich Curtains of Cloth of Gold, without Affrightment, at long intermediate Respits, enjoying of Pleasures and Delights a Belly-full, all at great ease,
with

with a huge fly-flap Fan of Crimson Sattin, and a Bunch of Feathers of some *East India* Ostrich, serving to give Chace unto the Flies all round about: whilst, in the Interim, the Female picks her Teeth with a stiff Straw, pick'd even then from out of the bottom of the Bed she lies on.

If you be not content with this my Exposition, are you of the mind that my Wife will suck and sup me up as People use to gulp and swallow Oysters out of the Shell? Or as the *Cilician* Women, according to the Testimony of (5) *Dioscorides*, were wont to do the Grain of *Alkermes*? Assuredly that is an Error. Who seizeth on it, doth neither gulch up, nor swill down; but takes away what hath been packed up, catcheth, snatcheth, and plies the Play of *Hey-pas*, *Repas*.

The fourth Article doth imply, That my Wife will *slay* me, but *not at all*. O the fine Word! You interpret this to beating Strokes and Blows. Speak wisely: Will you eat a Pudding? Sir, I beseech you to raise up your Spirits above the low-sized Pitch of earthly Thoughts unto that height of sublime Contemplation, which reacheth to the Apprehension of the Mysteries and Wonders of Dame Nature. And here be pleased to condemn yourself, by a renouncing of those Errors which you have committed very grossly, and somewhat perversly, in expounding the Prophetic Sayings of the Holy *Sybil*. Yet put the Case (albeit I yield not to it) that by the Instigation of the Devil, my Wife should go about to wrong me, make me a Cuckold downwards to the very Breech, disgrace me otherways, steal my Goods from me; yea, and lay violently her Hands upon me; she nevertheless should fail of her Attempts,

Attempts, and not attain to the proposed End of her unreasonable Undertakings. The Reason which induceth me hereto, is groundd totally on this last Point, which is extracted from the profoundest Privacies of a Monastic Pantheology. The good Friar *Arthur Wagtaile* told me once, upon a *Monday* Morning, as we were (if I have not forgot) eating a Bushel of Trotter-pies; and I remember well it rained hard: God give him the good-morrow. The Women at the Beginning of the World, or a little after, conspired to *slay* the Men quick, because they found the Spirit of Mankind inclined to domineer it, and bear rule over them upon the Face of the whole Earth. In pursuit of this their Resolution, they promised, swore, and covenanted amongst themselves by the pure Faith they owe to the nocturnal Sanct *Rogero*. But O the vain Enterprises of Women! O the great Fragility of that Sex Feminine! They did begin to *slay* the Man, or (6) *pill* him, (as says *Catullus*) at that Member which of all the Body they loved best; to wit, the nervous and cavernous Cane; and that above five thousand Years ago; yet have they not of that small Part alone *slayed* any more till this Hour but the Head. In meer Despite whereof the *Jews* snip off that Parcel of the Skin in Circumcision, chusing far rather to be called Clip-yards, and Rascals, than to be *slayed* by Women, as are other Nations. My Wife, according to this Female Covenant, will *slay* it to me, if it be not so already. I heartily grant my Consent thereto, but

(6) *Pill him.*) *Catullus*, Epigr. lix. speaking of his faithless, false hearted *Lesbia*,

*Nunc in quadriuiis, & angiportis,
Glubit magnanimus Remi nepotes.*

but will not give her leave to *flay* it all: Nay, truly will I not, my noble King. Yea, but (quoth *Epistemon*) you say nothing of her most dreadful Cries and Exclamations, when she and we both saw the Laurel-bough burn without yielding any Noise or Crackling. You know it is a very dismal Omen, and inauspicious Sign, unlucky Indice, and Token formidable, bad, disastrous, and most unhappy, as is certified by *Propertius*, *Tibullus*, the quick Philosopher *Porphyrus*, *Eustatbius* on the *Iliads* of *Homer*, and by many others.

Verily, verily, (quoth *Panurge*) brave are the Allegations which you bring me, and Testimonies of two-foot Calves. These Men were Fools, as they were Poets; and Dotards, as they were Philosophers; full of Folly, as they were of Philosophy.

C H A P. XIX.

How Pantagruel praiseth the Counsel of Dumb Men.

P*antagruel*, when this Discourse was ended, held for a pretty while his Peace, seeming to be exceeding sad and pensive, then said to *Panurge*, the malignant Spirit misleads, beguileth and seduceth you: I have read that in Times past the surest and most veritable Oracles were not those which either were delivered in Writing, or uttered by Word of Mouth in speaking: for many times, in their Interpretation, right witty, learned, and

and ingenious Men have been deceived thro' Amphibologies, Equivoks, and Obscurity of Words, no less than by the Brevity of their Sentences. For which Cause *Apollo* the God of Vaticination, was surnamed (1) *Λοξίας*. Those which were represented then by Signs and outward Gestures were accounted the truest and the most infallible. Such was the Opinion of *Heraclitus*: And *Jupiter* did himself in this Manner give forth in *Amon* frequently Predictions: nor was he single in this Practice; for *Apollo* did the like amongst the *Assyrians*. His prophesying thus unto those People, moved them to paint him with a large long Beard, and Cloaths bebecoming an old settled Person, of a most sedate, stayed and grave Behaviour; not naked, young and beardless, as he was pourtrayed most usually amongst the *Grecians*. Let us make Trial of this Kind of Fatidicency; and go you to take Advice of some dumb Person without any speaking. I am content, (quoth *Panurge*.) But, says *Pantagruel*, it were requisite that the Dumb you consult with be such as have been deaf from the Hour of their Nativity, and consequently dumb; for none can be so lively, natural, and kindly dumb, as he who never heard.

How is it, (quoth *Panurge*) that you conceive this Matter? If you apprehend it so, that never any spoke, who had not before heard the Speech of others, I will from that Antecedent bring you to infer very logically a most absurd and paradoxical Conclusion. But let it pass; I will not insist on it. You do not then believe (2) what *Herodotus*

(1) *Λοξίας*.] See the *Saturnalia* of *Macrobius*, l. i. c. xvii.

(2) *What Herodotus wrote, &c.*] In the Beginning of l. ii.

Prodotus wrote of two Children, who at the special Command and Appointment of *Psammeticus* King of *Egypt*, having been kept in a petty Country Cottage, where they were nourished and entertained in a perpetual Silence, did at last, after a certain long Space of Time, pronounce this Word *Bee*, which in the *Pbrygian* Language signifieth *Bread*. Nothing less (quoth *Pantagrue*) do I believe, than that it is a meer abusing of our Understandings, to give Credit to the Words of those, who say that there is any such thing as a natural Language. All Speeches have had their primary Origin from the arbitrary Institutions, Accords and Agreements of Nations in their respective Condescendments to what should be noted and betokened by them. An articulate Voice (according to the Dialecticians) hath naturally no Signification at all; for that the Sense and Meaning thereof did totally depend upon the good Will and Pleasure of the first Deviser and Imposer of it. I do not tell you this without a Cause; for *Bartholus*, *Lib. v. de Verb. Oblig.* very seriously reporteth, that even in his Time there was in *Eugubia*, one named *Sir Nello de Gabriellis*, who although he by a sad Mischance became altogether deaf, understood nevertheless every one that talked in the *Italian* Dialect, howsoever he expressed himself; and that only by looking on his external Gestures, and casting an attentive Eye upon the divers Motions of his Lips and Chaps. I have read, I remember also, in a (3) very literate and eloquent Author, that *Tyridates* King of *Armenia*, in the Days of *Nero*,
made

(3) *A very literate, &c.*] *Lucian*, in his Dialogue of Dancing. See *Suetonius*, *Pliny* and *Tacitus*, on this *Armenian* King's visiting *Nero*.

made a Voyage to *Rome*, where he was received with great Honour and Solemnity, and with all Manner of Pomp and Magnificence: yea, to the end there might be a sempiternal Amity and Correspondence preserved betwixt him and the *Roman* Senate, there was no remarkable Thing in the whole City, which was not shown unto him. At his Departure the Emperor bestowed upon him many ample Donations of an inestimable Value: And besides, the more intirely to testify his Affection towards him, heartily entreated him to be pleased to make choice of any whatsoever Thing in *Rome* was most agreeable to his Fancy; with a Promise juramentally confirmed, that he should not be refused of his Demand. Thereupon, after a suitable Return of Thanks for so gracious an Offer, he required a certain *Jack-pudding*, whom he had seen to act his part most egregiously upon the Stage, and whose meaning (albeit he knew not what it was he had spoken) he understood perfectly enough by the Signs and Gesticulations which he had made. And for this Suit of his, in that he asked nothing else, he gave this Reason, That in several wide and spacious Dominions, which were reduced under the Sway and Authority of his sovereign Government, there were sundry Countries and Nations much differing from one another in Language, with whom, whether he was to speak unto them, or give any Answer to their Requests, he was always necessitated to make use of divers Sorts of *Truchmen* and Interpreters: Now with this Man alone, sufficient for supplying all their places, will that great Inconveniency hereafter be totally removed; seeing he is such a fine Gesticulator, and in the Practice of *Cbirology* an Artift so compleat, expert and dextrous, that with his
very

very Fingers he doth speak. Howsoever you are to pitch upon such a dumb one as is deaf by Nature, and from his Birth; to the End that his Gestures and Signs may be the more naturally and truly prophetic, and not counterfeit by the intermixture of some adulterate Lustre and Affectation. Yet whether this dumb Person shall be of the Male or Female Sex is in your Option, lieth at your Discretion, and altogether dependeth on your Election.

I would more willingly (quoth *Panurge*) consult with and be advised by a dumb Woman, were it not that I am afraid of two Things. The first is, that the greater Part of Women, whatever it be that they see, do always represent unto their Fancies, think and imagine, that it hath some Relation to the sugred entering of the goodly *Isbyphallos*, and grafting in the Cleft of the overturned Tree, the quick-set Imp of the Pin of Copulation. Whatever Signs, Shews or Gestures we shall make, or whatever our Behaviour, Carriage or Demeanour shall happen to be in their View and Presence, they will interpret the whole in Reference to the act of *Androgynation*, and the culbatizing Exercise, by which means we shall be abusively disappointed of our Designs, in regard that she will take all our Signs for nothing else but Tokens and Representations of our Desire to entice her unto the Lists of a *Cyprian* Combat, or Catfencconny Skirmish. Do you remember (4) what happened at *Rome* two hundred and threescore Years after the

(4) *What happened, &c.*] The Ground-work and Substance of this Story is taken from *Guevara*, ch. xxxvii. of the original *Spanish* of the fabulous Life he has given the World of the Emperor *Marcus Aurelius*. See more of this in *D. C.*

the Foundation thereof? A young *Roman* Gentleman encountring by chance at the Foot of Mount *Celion*, with a beautiful *Latin* Lady, named *Verona*, who from her very Cradle upwards had always been both deaf and dumb, very civilly asked her, (not without a Chironomatic Italianising of his Demand, with various Jectigation of his Fingers, and other Gesticulations, as yet customary amongst the Speakers of that Country) (5) what Senators in her Descent from the Top of the Hill she had met with going up thither. For you are to conceive, that he knowing no more of her Deafness than Dumbness, was ignorant of both. She in the mean Time, who neither heard nor understood so much as one Word of what he had said, streight imagin'd, by all that she could apprehend in the lovely Gesture of his manual Signs, that what he then required of her was, what herself had a great mind to, even that which a young Man doth naturally desire of a Woman. Then was it, that by Signs (which in all Occurrences of venereal Love are incomparably more attractive, valid and efficacious than Words) she beckoned to him to come along with her to her House; which when he had done, she drew him aside to a privy Room, and then made a most lively alluring Sign unto him, to shew that the Game did please her. Whereupon, without any more Advertisement, or so much as the uttering of one Word on either side, they fell to, and bringuardised it lustily.

The other Cause of my being averse from consulting with dumb Women, is, that to our
Signs

(5) *What Senators.*] It is in the Original, *What Hour of the Day it was by the Clock of the Tarpeian Rock,*

Signs they would make no Answer at all, but suddenly fall backwards in a divarication Posture, to intimate thereby unto us the Reality of their Consent to the supposed Motion of our tacit Demands. Or if they should chance to make any Contre-signs responfory to our Propositions, they would prove so foolish, impertinent, and ridiculous, that by them ourselves should easily judge their Thoughts to have no Excursion beyond the duffling Academy. You know very well how at *Brignoles* (6) when the religious Nun, Sister *Fatbum*, was made big with Child by the young *Stify-stand-to't*, her Pregnancy came to be known, and she cited by the *Abbes*s, and in a full Convention of the Convent, accused of Incest. Her Excuse was, that she did not consent thereto, but that it was done by the Violence and impetuous Force of the Friar *Stify-stand-to't*. Hereto the *Abbes*s very austerey replying, thou naughty wicked Girl, why didst thou not cry, a Rape, a Rape, then should all of us have run to thy Succour. Her Answer was, that the Rape was committed in the *Dorter*, where she durst not cry, because it was a Place of sempiternal Silence. But (quoth the *Abbes*s) thou naughty Wench, why didst not thou then make some Sign to those that were in the next Chamber beside thee? To this she answered, that with her Buttocks she made a Sign unto them, as vigorously as she could, yet never one of them

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(6) *When the religious Nun, &c.*] This Story was publicly told, (tho' not with so much additional Circumstance as *Rabelais* tells it), by a *Dominican* Friar, a Co-temporary of *Erasmus*. He told it to his Auditory in Order to divert them after a melancholy Sermon he had been preaching to them on a *Good-Friday*. See *Erasmus* in his *Colloquy*, intitled, *Iobthyopbagia*, and l. ii. of his *de Arte Concionandi*.

did so much as offer to come to her Help and Assistance. But (quoth the Abbess) thou scurvy Baggage, why didst not thou tell it me immediately after the Perpetration of the Fact, that so we might orderly, regularly and canonically have accused him? I would have done so, had the case been mine, for the clearer Manifestation of mine Innocency. I truly, Madam, would have done the like with all my Heart and Soul (quoth Sister *Fatbum*) but that fearing I should remain in Sin, and in the Hazard of eternal Damnation, if prevented by a sudden Death, I did confess myself to the Father Friar before he went out of the Room, who for my Penance, enjoined me not to tell it, or reveal the Matter unto any. It were a most enormous and horrid Offence, detestable before God and the Angels, to reveal a Confession: such an abominable Wickedness would have possibly brought down Fire from Heaven, wherewith to have burnt the whole Nunnery, and sent us all Headlong to the Bottomless Pit, to bear Company with *Corab*, *Dathan*, and *Abiram*. You will not (quoth *Pantagruel*) with all your Jestling make me laugh; I know that all Monks, Friars and Nuns had rather violate and infringe the highest of the Commandments of God, than break the least of their provincial Statutes.

Take you therefore *Goatsnose*, a Man very fit for your present Purpose; for he is, and hath been, both dumb and deaf from the very remotest Infancy of his Childhood.

C H A P. XX.

*How Goatsnose by Signs maketh answer
to Panurge.*

Goatsnose being sent for, came the Day there-
after to *Pantagruel's* Court; at his Arrival
to which *Panurge* gave him a fat Calf, the half
of a Hog, two Punchions of Wine, one Load of
Corn, and thirty Franks of small Money: then
having brought him before *Pantagruel*, in Pre-
sence of the Gentlemen of the Bed-chamber, he
made this Sign unto him. He yawned a long
Time, and in yawning made, without his Mouth
with the Thumb of his right Hand, the Figure
of the *Greek* Letter *Tau* by frequent Reiterations.
Afterwards he lifted up his Eyes to Heaven-wards,
then turned them in his Head like a Shee-goat in
the painful Fit of an abortive Birth, in doing
whereof he did cough and sigh exceeding heavily:
this done, after that he had made Demonstration
of the Want of his Codpiece, he from under
his Shirt took his Placket-racket in a full
Gripe, making it therewithal clack very melodiously
betwixt his Thighs: then no sooner had he
with his Body stooped a little forwards, and bowed
his left Knee, but that immediately thereupon
holding both his Arms on his Breast, in a loose
faint-like Posture, the one over the other, he
paused a while. *Goatsnose* looked wistly upon
G 2 him,

him, and having heedfully enough viewed him all over, he lifted up into the Air his left Hand, the whole Fingers whereof he retained Fift-ways closed together, except the Thumb and the Fore-finger, whose Nails he softly joyned and coupled to one another. I understand (quoth *Pantagrue*) what he meaneth by that Sign: it denotes *Marriage*, and withal the Number *Thirty*, according to the Profession of *Pythagorians*. You will be *Married*. Thanks to you (quoth *Panurge*) in turning himself towards *Goatsnose*, my little Sewer, pretty Master's-mate, dainty Bailly, curious Sergeant-Marshall, and jolly Catchpole-Leader. Then did he lift higher up than before his said left Hand, stretching out all the five Fingers thereof, and severing them as wide from one another as he possibly could get done. Here (says *Pantagrue*) doth he more amply and fully insinuate unto us, by that Token which he sheweth forth of the *Quinary Number*, that you shall be *Married*. Yea, that you shall not only be affianced, betrothed, wedded, and *married*, but that you shall farthermore cohabit, and live jollily and merrily with your Wife; for *Pythagoras* called *Five* the *Nuptial Number*, which together with *Marriage*, signifieth the *Consummation* of Matrimony, because it is composed of a *Ternary*, the first of the odd, and *Binary*, the first of the even Numbers, as of a (1) Male and Female knit and united together. In very deed it was the Fashion of Old in the City of *Rome* at Marriage Festivals to light *five* Wax Tapers, nor was it permitted to kindle any more at the magnific Nuptials of the most Potent and Wealthy; nor yet any fewer at the pe-
nurious

[(1) *As of a Male, &c.*] See *Plutarch* in his Questions concerning *Roman Affairs*.

nurious Weddings of the poorest and most abject of the World. Moreover in Times past, the Heathen, or *Paynims* implored the Assistance of *five* Deities, or of one Deity helpful (at least) in *five* several good Offices to those that were to be married: of this Sort were the Nuptial *Jove*; *Juno*, President of the Feast; the fair *Venus*; *Pitho* the Goddess of Eloquence and Persuasion; and *Diana*, whose Aid and Succour was required to the Labour of Child-bearing. Then shouted *Panurge*, O the gentle *Goatsnose*, I will give him a Farm near *Cinai*, and a Wind-mill hard by *Mirebalis*. Hereupon the dumb Fellow sneezeth with an impetuous Vehemency, and huge Concussion of the Spirits of the whole Body, withdrawing himself in so doing with a jerking Turn towards the left Hand. By the Body of a Fox new slain, quoth *Pantagruel*, what is that? this maketh nothing for your Advantage; for he betokeneth thereby that your *Marriage* will be inauspicious and unfortunate. This sneezing (according to the Doctrine of *Terpsion* (2)) is the *Socratic* Dæmon: which if done towards the right Side, it imports and portendeth, that boldly, and with all Assurance, one may go whither he will, and do what he listeth, according to what Deliberation he shall be pleased to have thereupon taken: his Entries in the Beginning, Progress in his Proceedings, and Success in the Events and Issues will be all lucky, good, and happy. The quite contrary thereto is thereby implied and presaged, if it be done towards the left (3). You (quoth *Panurge*)

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(2) *Terpsion*.] See *Plutarch*, in his Treatise of *Socrates's* Dæmon.

(3) *Towards the left*.] This was the Doctrine of the *Greeks*, but that of the *Romans* was clean contrary. See *Cicero*, l. ii. de *Divinatione*.

do take always the Matter at the worst, and continually, like another *Davus* casteth in new Disturbances and Obstructions; I believe nothing of the Matter, nor ever yet did I know this old paultry *Terpsion* worthy of Citation, but in Points only of Cosenage and Imposture. Nevertheless (quoth *Pantagruel*) *Cicero* hath written I know not what (4) to the same Purpose in his *Second Book of Divinations*.

Panurge then turning himself towards *Goatnose* made this Sign unto him. He inverted his Eye-lids upwards, wrenched his Jaws from the right to the left Side, and drew forth his Tongue half out of his Mouth; this done, he posited his left Hand wholly open (the Mid-finger wholly excepted, which was perpendicularly placed upon the Palm thereof) and set it just in the Room where his Codpiece had been. Then did he keep his right Hand altogether shut up in a Fist, save only the Thumb, which he streight turned backwards directly under the right Arm-pit, and settled it afterwards on that most eminent Part of the Buttocks which the *Arabs* call the *Al-Katim*. Suddenly thereafter he made this Interchange; he held his right Hand after the Manner of the left, and posited it on the Place wherein his Codpiece sometime was, and retaining his left Hand in the Form and Fashion of the right, he placed it upon his *Al-Katim*. This altering of Hands did he reiterate nine several Times; at the last whereof, he resealed his Eye-lids in their own first natural Position.

(4) *I know not what, &c.*] *Quae si suscipiamus*, says *Cicero* there, *pedis offensio nobis, & abruptio corrigia, & sternutamenta erunt observanda*. Which, from his Principles, does not suppose that any Presages can be grounded on Sneezing at all, much less upon Sneezing either on the right or left Hand.

Position. Then doing the like also with his Jaws and Tongue, he did cast a squinting Look upon *Goatsnose*, diddering and shivering his Chaps, as Apes use to do, and Rabbits, whilst almost starved with Hunger, they are eating Oats in the Sheaf.

Then was it that *Goatsnose* lifting up into the Air his right Hand wholly open and displayed, put the Thumb thereof, even close into it's first Articulation, between the two third Joints of the middle and Ring Fingers, pressing about the said Thumb thereof very hard with them both, and whilst the remainent Joints were contracted and shrunk in towards the Wrist, he stretched forth with as much Straitness as he could, the fore and little Fingers. That Hand thus framed and disposed of, he laid and posited upon *Panurge's* Navel, moving withal continually the aforesaid Thumb, and bearing up, supporting, or underpropping that Hand upon the above specified, and fore and little Fingers, as upon two Leggs. Thereafter did he make in this Posture his Hand by little and little, and by Degrees and Pauses, successively to mount from athwart the Belly to the Stomach, from whence he made it to ascend to the Breast, even upwards to *Panurge's* Neck, still gaining Ground, 'till having reached his Chin he had put within the Concave of his Mouth his afore-mentioned Thumb: then fiercely brandishing the whole Hand, which he made to rub and grate against his Nose, he heaved it further up, and made the Fashion, as if with the Thumb thereof he would have put out his Eyes. With this *Panurge* grew a little angry, and went about to withdraw, and rid himself from this ruggedly untoward dumb Devil. But *Goatsnose* in the meantime prosecuting the intended Purpose of his *Prognosticatory Response*, touched very rudely with the

above-mentioned shaking Thumb, now his Eyes, then his Forehead, and after that, the Borders and Corners of his Cap. At last *Panurge* cried out, saying, Before God, Master-Fool, if you do not let me alone, or that you will presume to vex me any more, you shall receive from the best Hand I have a Mask, wherewith to cover your rascally scoundrel Face, you paultry shitten Varlet. Then said Fryar *John*, he is deaf, and doth not understand what thou sayest unto him. *Bullibullock*, make Sign to him of a Hail of Fisticuffs upon the Muzzle.

What the Devil (quoth *Panurge*) means this busy restless Fellow? what is it that this Polypragmonetic Ardelione to all the Fiends of Hell doth aim at? he hath almost thrust out mine Eyes, as if he had been to poach them in a Skillet with Butter and Eggs. By God, *da Furandi*, I will feast you with Flirts and Raps on the Snout, interlarded with a double Row of Bobs and Finger Filipings? then did he leave him in giving him by way of *Salvo* a Volley of Farts for his Farewel. *Goatsnose* perceiving *Panurge* thus to slip away from him, got before him, and by meer Strength enforcing him to stand, made this Sign unto him. He let fall his right Arm towards his Knee on the same Side as low as he could, and raising all the Fingers of that Hand into a close Fist, past his dexter Thumb betwixt the foremost and Mid-fingers thereto belonging. Then scrubbing and swinging a little with his left Hand alongst, and upon the uppermost, in the very Bought of the Elbow of the said Dexter Arm, the whole Cubit thereof by Leisure fair, and softly, at these thumpatory Warnings, did raise and elevate itself even to the Elbow, and above it, on a suddain did he then let it fall down as low as before: and
after

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after that, at certain Intervals and such Spaces of Time, raising and abasing it, he made a Shew thereof to *Panurge*. This so incensed *Panurge*, that he forthwith lifted his Hand to have stricken the dumb Royster, and given him a sound Whirret on the Ear, but that the Respect and Reverence which he carried to the Presence of *Pantagruel* restrained his Choler, and kept his Fury within Bounds and Limits. Then said *Pantagruel*, If the bare Signs now vex and trouble you, how much more grievously will you be perplexed and disquieted with the real Things, which by them are represented and signified. All Truths agree, and are consonant with one another; this dumb Fellow prophesieth and foretelleth that you will be married, cuckolded, beaten and robbed. As for the Marriage (quoth *Panurge*) I yield thereto, and acknowledge the Verity of that Point of his Prediction; as for the rest I utterly abjure and deny it: and believe Sir, I beseech you, if it may please you so to do, that *in the Matter of Wives and Horses*(5), never any Man was predestinated to a better Fortune than I.

(5) *In the Matter of Wives and Horses, &c.*] Alluding to a Proverb, That there's more Deceit in Women and Horses than in any other Creatures whatever. See *Laurence Joubert's Vulgar Errors*, Part I. l. v. c. iv.

C H A P. XXI.

How Panurge consulteth with an old French Poet, named Raminagrobis.

[Never thought (said *Pantagruel*) to have encountered with any Man so head-strong in his Apprehensions, or in his Opinions so wilful, as I have found you to be, and see you are. Nevertheless, the better to clear and extricate your Doubts, let us try all Courses, and leave no Stone unturned, nor Wind unfailed by. Take good Heed to what I am to say unto you. The *Swans* which are Fowls consecrated to *Apollo*, never chant but in the Hour of their approaching Death, especially in the *Meander* Flood, which is a River that runneth along some of the Territories of *Pbrygia*. This I say, because *Ellanus* and *Alexander Myndius* write, that they had seen several Swans in other Places die, but never heard any of them sing or chant before their Death. However, it passeth for Current that the imminent Death of a Swan is presaged by his foregoing Song, and that no *Swan* dieth until previously he have sung.

After the same Manner *Poets*, who are under the Protection of *Apollo*, when they are drawing near their latter End, do ordinarily become Prophets, and by the Inspiration of that God sing sweetly, in vaticinating Things which are to come.

It

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It hath been likeways told me frequently, That old decrepit Men upon the Brinks of *Charon's* Banks, do usher their Decease with a Disclosure, all at ease (to those that are desirous of such Informations) of the determinate and assured Truth of future Accidents and Contingencies. I remember also that *Aristophanes*, in a certain Comedy of his calleth old Folks *Sybil*s. 'Ο ὃ γέρον Σιβυλλιάς, for as when being upon a Pier by the Shore, we see afar-off Mariners, Seafaring Men, and other Travellers amongst the curled Waves of *Azure* *Thetis* within their Ships, we then consider them in Silence only, and seldom proceed any further than to wish them a happy and prosperous Arrival: but when they do approach near to the Haven, and come to wet their Keels within their Harbour, then both with Words and Gestures we salute them, and heartily congratulate their Access safe to the Port wherein we are ourselves. Just so the Angels, Heroes, and good Demons (according to the Doctrine of *Platonics*) when they see Mortals drawing near unto the Harbour of the Grave, as the most sure and calmest Port of any, full of Repose, Ease, Rest, Tranquillity; free from the Troubles and Sollicitudes of this tumultuous and tempestuous World; then is it that they with Alacrity hail and salute them, cherish and comfort them, and speaking to them lovingly, begin even then to bless them with Illuminations, and to communicate unto them the abstrusest Mysteries of Divination. I will not offer here to confound your Memory by quoting antic Examples of *Isaac*, of *Jacob*, of *Patroclus* towards *Hector*, of *Hector* towards *Achilles*, of *Polynestor* towards *Agamemnon*, of *Hecuba*, of the *Rhodian* celebrated by *Possidonius*, of *Calanus* (1) the *Indian* towards

Alex-

(1) *Calanus*.] See *Plutarch* in *Alexander's* Life.

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Alexander the Great, of *Orodes* (2) towards *Mezentius*, and of many others; it shall suffice for the present, that I commemorate unto you the learned and valiant Knight and Cavalier *William of Bellay*, late Lord of *Langcy*, who died on the Hill of *Tarara*, the Tenth of *January*, in the *Climacteric* Year of his Age, and of our Supputation 1543, according to the *Roman* Account. The last three or four Hours of his Life he did imploy in the serious Utterance of a very pithy Discourse, whilst with a clear Judgment, and Spirit void of all Trouble, he did foretel several important Things, whereof a great deal is come to pass, and the rest we wait for. Howbeit, his *Prophecies* did at that Time seem unto us somewhat strange, absurd, and unlikely; because there did not then appear any Sign of Efficacy enough to engage our Faith to the Belief of what he did prognosticate.

We have here near to the Town of *Villomere*, a Man that is both *Old* and a *Poet*, to wit, *Raminagrobis* (3), who to his Second Wife espoused my Lady *Broadfow* (4), on whom he begot the fair *Basche*. It hath been told me, he is a dying, and so near his latter End, that he is almost upon

(2) *Orodes*.] See l. x. of the *Æneid*:

(3) *Raminagrobis*.] See *Du Chat* on the Etymology and Meaning of *Rominagrobis*, by which *Rabelais* understood *William Cretin* a famous Poet, in the Reigns of *Charles VIII.* *Louis XII.* and *Francis I.* The Verses which follow below are actually at the End of *Cretin's* Works, and he address'd them to *Christopher de Refuge* who had consulted him about his intended Marriage: But that *Rabelais* can mean no other than *Cretin*, is evident from what *Pasquier* and *Menage* say of him. See more in *M. D. C's* Notes on this Place.

(4) *Lady Broadfow*.] This is all an allegorical Satyr on the before-mentioned Poet's equivocal Way of Writing. See *D. C.* at large, *in loc.*

on the very last Moment, Point, and Article thereof; repair thither as fast as you can, and be ready to give an attentive Ear to what he shall *chant* unto you: it may be, that you shall obtain from him what you desire, and that *Apollo* will be pleased, by his Means, to clear your Scruples. I am content, (quoth *Panurge*) let us go thither, *Epistemon*, and that both instantly in all haste, least otherways his Death prevent our Coming. Wilt thou come along with us, Fryar *John*? Yes, that I will, (quoth Fryar *John*) right heartily to do thee a Courtesy, my Billy-ballocks; for I love thee with the best of my Milt and Liver. Thereupon, incontinently, without any farther lingring to the Way, they all three went, and quickly thereafter (for they made good Speed) arriving at the Poetical Habitation, they found the jolly Old Man, albeit in the Agony of his Departure from this World, looking chearfully, with an open Countenance, splendid Aspect, and Behaviour full of Alacrity. After that *Panurge* had very civilly saluted him, he in a free Gift did present him with a Gold Ring, which he even then put upon the Medical Finger of his left Hand, in the Collet or Bezele whereof was inched an Oriental Saphire, very fair and large. Then, in Imitation of *Socrates*, did he make an Oblation unto him of a fair *White Cock*; which was no sooner set upon the Tester of his Bed, then that with a high raised Head and Crest, lustily shaking his Feather-Coat, he crowed *stentorophonically* loud. This done, *Panurge* very courteously required of him, that he would vouchsafe to favour him with the Grant and Report of his Sense and Judgment, touching the future Destiny of his intended *Marriage*. For Answer hereto, when the honest Old Man had forthwith commanded

Pen,

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Pen, Paper, and Ink to be brought unto him, and that he was at the same Call conveniently served with all the three, he wrote these following Verses :

Take, or not take her,

Off, or on:

Handy-dandy is your Lot.

When her Name you write, you blot.

'Tis undone, when all is done,

Ended e're it was begun :

Hardly Gallop if you Trot,

Set not forward when you Run,

Nor be single, tho' alone,

Take, or not take her.

Before you eat, begin to fast;

For what shall be was never past.

Say, unsay, gainsay, save your Breath :

Then wish at once her Life and Death.

Take, or not take her.

These Lines he gave out of his own Hands unto them, saying unto them, *Go my Lads in Peace, the great God of the bigbest Heavens be your Guardian and Preserver ; and do not offer any more to trouble or disquiet me with this or any other Business whatsoever. I have this same very Day (which is the last both of May and of me) with a great deal of Labour, Toyl, and Difficulty, chased out of my House a rabble of filthy, unclean and plaguily pestilentious Rake-hells, black Beasts, dusk, dun, white, Ash-coloured, speckled, and a foul Vermin of other Hues, whose obtrusive Importunity would not permit me to die at my own Ease: for by fraudulent and deceitful Pricklings, ravenous, Harpy-like Grasplings, waspish Stingings, and such-like*
unwelcome

unwelcome Approaches, forged in the Shop of I know not what Kind of Insatiabilities; they went about to withdraw, and call me out of those sweet Thoughts, wherein I was already beginning to repose myself, and acquiesce in the Contemplation and Vision, yea, almost in the very Touch and Taste of the Happiness and Felicity which the good God hath prepared for his faithful Saints and Elect in the other Life, and State of Immortality. Turn out of their Courses, and eschew them; step forth of their Ways, and do not resemble them; mean while, let me be no more troubled by you, but leave me now in Silence, I beseech you.

C H A P. XXII.

How Panurge patrocينات and defendeth the Order of the begging Friars.

P*anurge, at his issuing forth of Raminagrobis's Chamber, said, as if he had been horribly affrighted, By the Virtue of God, I believe that he is an Heretic; the Devil take me, if I do not; he doth so villainously rail at the Mendicant Friars, and Jacobins: who are the two Hemispheres of the Christian World; by whose Gyronomonic Circumbilivaginations, as by two cellivagous Filopendulums, all the autonomatic Metagrobolism of the Romish Church, when tottering and embustricated with the Gibble-gabble Gibbrish of this odious Error and Heresy, is homocentrically poised. But what Harm in the Devil's*

vil's Name, have these poor Devils the *Capucins* and *Minims* done unto him? Are not these beggarly Devils sufficiently wretched already? Who can imagine that these poor Snakes, the very Extracts of *Ichthyophagy*, are not thoroughly enough besmoaked and besmeared with Misery, Distress, and Calamity? Dost thou think, Friar *John*, by thy Faith, that he is in the State of Salvation? He goeth, before God, as surely damned to thirty thousand Baskets full of Devils, as a Pruning-Bill to the lopping of a Vine-Branch.

To revile with opprobrious Speeches the good and couragious *Props* and *Pillars of the Church*, is that to be called a *Poetical Fury*? I cannot rest satisfied with him, he sinneth grossly, and blasphemeth against the true Religion. I am very much offended at his scandalizing Words, and contumelious Obloquy. I do not care a Straw (quoth Friar *John*) for what he hath said; for although every Body should twit and jerk them, it were but a just Retaliation, seeing all Persons are served by them with the like Sauce: therefore do I pretend no Interest therein. Let us see nevertheless what he hath written. *Panurge* very attentively read the Paper, which the old Man had penned, then said to his two Fellow-Travellers, *The poor Drinker doteth*: howsoever, I excuse him; for that I believe he is now drawing near to the End, and final Closure of his Life: Let us go make his *Epitaph*.

By the Answer which he hath given us, I am not, I protest, one Jot wiser than I was. Harken here, *Epistemon*, my little Bully, dost not thou hold him to be very resolute in his *Responsory* Verdicts? He is a witty, quick, and subtle Sophister. I will lay an even Wager, that he is a miscreant Apostate. By the Belly of a stalled Ox,

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Ox, how careful he is not to be mistaken in his Words ! He answered but by *Disjunctives*, therefore can it not be true which he saith ; for the Verity of such like Propositions is inherent only in one of it's two Members. O the cozening Pratler that he is ! I wonder if *Santiago of Bresfure* be one of these cogging Shirks. Such was of old (quoth *Epistemon*) the Custom of the grand Vaticinator and Prophet *Tiresias*, who used always (by Way of a Preface) to say openly and plainly, at the Beginning of his Divinations and Predictions, that *what he was to tell would either come to pass, (1) or not* : And such is truly the Stile of all prudently-presaging Prognosticators. He was nevertheless (quoth *Panurge*) so unfortunately misadventrous in the Lot of his own Destiny, that *Juno* thrust out both his Eyes.

Yes, (answered *Epistemon*) and that meerly out of a Spight and Spleen, for having pronounced his Award more veritably than she, upon the Question which was merrily proposed by *Jupiter*. But (quoth *Panurge*) what Arch-Devil is it that hath possess'd this Master *Raminagrobis*, that so unreasonably, and without any Occasion, he should have so snappishly, and bitterly inveighed against these poor honest Father, *Jacobins*, *Minors*, and *Minims* ? It vexeth me grievously, I assure you ; nor am I able to conceal my Indignation ; (2) his Soul goeth infallibly to thirty thousand Panniers full of Devils.

I understand you not (quoth *Epistemon*) and it disliketh me very much, that you should so absurdly and perversly interpret that of the Friar
Men-

(1) Or not.] *Horace's* Sat. l. ii. Sat. v.

Quicquid dicam, aut erit, aut non.

(2) His Soul.] *Son Asne*, his As in the Original. See this taken notice of elsewhere.

Mendicants, which by the harmless *Poet* was spoken of black Beasts, dun, and other Sorts of other coloured Animals. He is not in my Opinion guilty of such a sophistical and fantastical Allegory, as by that Phrase of his to have meant the *Begging Brothers*; he in down right Terms speaketh absolutely and properly of Fleas, Punies, Handworms, Flies, Gnats, and other such-like scurvy Vermine, whereof some are black, some dun, some ash-coloured, some tawny, and some brown and dusky, all noisome, molesting, tyrannous, cumbersome, and displeasing Creatures, not only to sick and diseased Folks, but to those also who are of a sound, vigorous, and healthful Temperament and Constitution. It is not unlike, that he may have the *Ascarids*, and the *Lumbrics*, and Worms within the Intrails of his Body. Possibly doth he suffer (as is frequent and usual amongst the *Aegyptians*, together with all those who inhabit the *Erythraean* Confines, and dwell along the Shores and Coasts of the Red-Sea) some sour Prickings, and smart Stingings in his Arms and Legs of those little speckled Dragons, which the *Arabians* call (3) *Meden*. You are to blame for offering to expound his Words otherways, and wrong the ingenious *Poet*, and outrageously abuse and miscall the said Fraters, by an Imputation of Baseness undeservedly laid to their Charge. We still should in such like Discourses of fatiloquent Soothsayers, interpret all Things to the best. Will you teach me (quoth *Panurge*) how to discern Flies among Milk, or shew your Father the Way how to beget Children:

(3) *Meden*.] *Vena Medini*. A Distemper so call'd from the Town of *Medina*, where it is common. *Avicenna* speaks of it.

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dren : He is, (4) by the Virtue of God, an *arrant Heretic*, a *resolute formal Heretic* ; I say, a *rooted*, (5) *riveted*, *combustible Heretic*, one as fit to burn as *the little wooden Clock at Roebel*. His Soul goeth to thirty thousand Carts full of Devils. Would you know whither ? *Cocks-Body*, my Friend, streight under *Proserpina's* Close-stool, to the very middle of the self-same infernal Pan, within which she, by an excrementitious Evacuation voideth the fecal Stuff of her stinching Clysters, and that just upon the left Side of the great Cauldron of three Fathom height, (6) hard by the Claws and Talons of *Lucifer*,

(4) *By the Virtue of God.*] This Oath in the Original is, *by the Virtue of an Ox*: *par la Vertu Beuf*. Suppose we say, *By Ox-Cbeek and Marrow-Bones*. It would answer better to the Jocularity of the Original, and give no Offence to any, the most scrupulous Reader.

(5) *Riveted, &c.*] The Dutch Scholiast has a very curious historical Remark upon this Passage, but *M. Motteux* having translated it, and inserted it among his Notes, all I shall say here is, that the meaning of the Word *riveted* Heretic is two-fold. *Clavelé* is the French Word. So a *riveted* Heretic may, says *M. du Chat*, signify here an *Heretic Contagious, Infectious*, as Sheep that have the *Scab*, (*Clavéan*). Or else, adds he, it may allude to the Old Practice of driving a Nail quite thro' the Leaves of Heretical Books, and then *riveting* or clinching it. *Res autem ed deducta est*, says *Robert Gaguin* to *William Fichet*, in the xxist Epistle, *ut Nominalibus veluti Elephantia pruritu pestilentibus indictum sit exilium ; quorum celebriores libros, quos à Bibliothecis Pontificum distrabi nefas erat, ferro & Clavis tanquam compedibus, ne intro. spacienter, vinctos esse, jussit Rex Ludovicus*. See *Naudæus*, Addition to *Louis XIIth's* Life, p. 194.

(6) *Hard by the Claws, &c.*] The Book of *Conformities* relates that a certain Devil, who had taken the Shape of one *Madam Zametza* of *Ravenna*, had told *Messire James* a *Bolonian* Priest, by Way of Secrecy, that *Francis D'Assise* was in *Lucifer's* Place in Heaven. (See *Wier. Demonology*) *Raminagrobis* had been raving against the Monks, and particularly

Lucifer, in the very darkeſt of the Paſſage which leadeth towards the black Chamber of *Demigorgon*. Oh the Villain !

ti-
cularly the *Franciſcans*. With an Eye to the Story above, *Rabelais* places him in Hell below *Proſerpine*, and within the Reach of *Lucifer's* Claws.

C H A P. XXIII.

How Panurge maketh the Motion of a Return to Raminagrobis.

LET us return, (quoth *Panurge*) not ceaſing to the uttermoſt of our Abilities, to ply him with wholeſome Admonitions, for the Furtherance of his Salvation. Let us go back for God's Sake, let us go in the Name of God : it will be a very meritorious Work and of great Charity in us to deal ſo in the Matter, and provide ſo well for him, that albeit he come to loſe both Body and Life, he may at leaſt eſcape the Risk and Danger of the eternal Dámnation of his Soul. We will by our holy Perſuaſions bring him to a Senſe and Feeling of his Eſcapes, induce him to acknowledge his Faults, move him to a cordial Repentance of his Errors, and ſtir up in him ſuch a ſincere Contrition of Heart for his Offences, as will prompt him with all Earneſtneſs to cry Mercy, and to beg Pardon at the Hands of the good *Fathers*, as well of the Abſent, as of ſuch as are preſent : whereupon we will take Inſtrument formally and authentically extended, to the End he be not, after his Deceaſe, declared an
Heretic,

Heretic, and condemned, as were the *Hobgoblins of the Provost's Wife of Orleans*, to the undergoing of such Punishments, Pains and Tortures, as are due to, and inflicted on those that inhabit the horrid Cells of the infernal Regions: and withal incline, instigate, and persuade him to bequeath, and leave in Legacy (by way of an Amends and Satisfaction for the Outrage and Injury done) to those good *Religious Fathers*, throughout all the Convents, Cloysters, and Monasteries of this Province, many (1) *Pitances*, a great deal of *Mass-singing*, store of *Obits*, and that sempiternally, on the Anniversary Day of his Decease, every one of them all be furnished with a quintuple Allowance: and that the great Borrachoe replenished with the best Liquor, trudge apace along the Tables, as well of the young Duckling, Monkito's, Lay-Brothers, and lowermost Degree of the Abbey-Lubbards, as of the learned Priests, and reverend Clerks. The very meanest of the *Novices*, and *Mititants* unto the Order being equally admitted to the Benefit of those funerary and obsequial Festivals, with the aged Rectors, and professed Fathers; this is the surest ordinary Means, whereby from God he may obtain Forgiveness,

Ho, ho, I am quite mistaken, I digress from the Purpose, and fly out of my Discourse, as if my Spirits were a Wool-gathering. The Devil take me, if I go thither. Virtue, God, the Chamber

(1) *Pitances.*] An Allowance of Victuals over and above Bread and Wine. Thus *Antony du Pinet* l. v. c. xix. and l. xviii. c. xii. of his Translation of *Pliny*, gives the Appellative *Pitance* to Figs and Beans. The Word originally comes from the Peoples *Piety* in giving to the poor Mendicants in their Neighbourhood wherewithal to subsist. *Du Cange* under the Word *Piétancia*, and *Menage* under the Word *Pitance*.

ber is already full of Devils. O what a swinging, thwacking Noise is now amongst them! O the terrible Coyl that they keep! Hearken, do you not hear the rustling thumping Bustle of their Stroaks and Blows, as they scuffle with one another, like true Devils indeed, who shall gulp up the *Raminogrobis* Soul, and be the first Bringer of it, whilst it is hot, to Monsieur *Lucifer*. Beware, and get you hence: for my Part, I will not go thither; the Devil roast me if I go. Who knows but that these hungry mad Devils may in the Haste of their Rage and Fury of their Impatience, take a *Quid* for a *Quo*, and instead of *Raminagrobis* snatch up poor *Panurge* frank and free? Though formerly, when I was deep in Debt, they always failed. Get you hence: I will not go thither. Before God, the very bare Apprehension thereof is like to kill me. To be in the Place where there are greedy, famished, and hunger-starved Devils; amongst factious Devils: amidst trading and trafficking Devils: O the Lord preserve me! Get you hence, I dare pawn my Credit on it, that no *Jacobin*, *Cordelier*, *Carmelite*, *Caputin*, *Theatin*, or *Minim*, will bestow any personal Presence at his Interment. The wiser they, because he hath ordained nothing for them in his latter Will and Testament.

The Devil take me, if I go thither; if he be damned, to his own Loss and Hindrance be it. What the Deuce moved him to be so snappish and depravedly bent against the good Fathers of the true Religion? Why did he cast them off, reject them, and drive them quite out of his Chamber, even in that very Nick of Time when he stood in greatest Need of the Aid, Suffrage, and Assistance of their devout Prayers, and holy Admonitions? Why did not he by Testament leave them,

them, at least, some jolly Lumps and Cantles of substantial Meat, a Parcel of Cheek-puffing Victuals, and a little Belly-Timber, and Provision for the Guts of these poor Folks, who have *nothing but their Life in this World*.

Let him go thither, who will; the Devil take me, if I go; for if I should, the Devil would not fail to snatch me up. *Cancro*: ho, the Pox! Get you hence, Fryar *John*; art thou content that Thirty Thousand Waineload of Devils should get away with thee at this same very Instant? If thou be, at my Request, do these three Things: *First*, Give me thy Purse; for besides, that thy Money is marked with Crosses, and the Cross is an Enemy to Charms, and the same may befall to thee, which not long ago happened to *John Dodin*, Collector of the Excise of *Coudray*, at the Ford of *Vede*, when the Soldiers broke the Planks: this Money'd Fellow meeting at the very Brink of the Bank of the Ford, with Fryar *Adam Crank-cod* (2), a *Franciscan Observantin* of *Mirebeau*, promised him a new Frock, provided, that in the transporting of him over the Water, he would bear him upon his Neck and Shoulders, after the Manner of carrying dead Goats: for he was a lusty, strong-limb'd, sturdy Rogue.

The Condition being agreed upon, Fryar *Crank-cod* trusseth himself up to his very Ballocks, and layeth upon his Back like a fair little Saint *Christopher*, the Load of the said Supplicant *Dodin*, and so carry'd him gayly and with a good Will; as *Aeneas* bore his Father *Anchises* through
the

(2) *Adam Crank-cod*] In the Original it means strictly *Adam Bean-slop*, for *Couscoil*, in upper *Languedoc*, signifies a *Bean-shell* or *Cod*. By this coin'd Name, *Rabelais* intends a Monk who by his Nudities represented the first Man, before the Fall.

the Conflagration of *Troy*, singing in the mean while a pretty *Ave maris Stella*. When they were in the very deepest Place of all the Ford, a little above the Master-Wheel of the Water-Mill, he asked if he had any Coin about him. Yes, (quoth *Dodin*) a whole Bag full; and that he needed not to mistrust his Ability in the Performance of the Promise, which he had made unto him, concerning a new Frock. How! (quoth Friar *Crankcod*) thou knowest well enough, that by the express Rules, Canons and Injunctions of our Order, we are forbidden to carry (3) on us any Kind of Money: thou art truly unhappy, for having made me in this Point to commit a heinous Trespas. Why didst thou not leave thy Purse with the Miller? Without Fail thou shalt presently receive thy Reward for it; and if ever hereafter I may but lay hold upon thee within the Limits of our Chancel at *Mirebeau*, thou shalt have the *Miserere* even to the *Vitulos*. With this suddenly discharging himself of his Burthen, he throws me down your *Dodin* headlong.

Take Example by this *Dodin*, my dear Friend Friar *John*, to the End that the Devils may the better carry thee away at thine own Ease. Give me thy Purse. Carry no Manner of Cross upon thee. Therein lieth an evident and manifestly apparent Danger: For if you have any Silver coined with a Cross upon it, they will cast thee down headlong upon some Rocks; as the Eagles use to do

(3) *To carry about us any Money.*] Erasmus in his Praise of Folly; *Rursum alios qui pecuniae contactum ceu Aconitum borreant, nec à mulierum contactu temperantes*. A Passage which the Painter *Holbein* hath illustrated with the Print of a *Franciscan* Fryar groping a young Wench's Bubbles with his left Hand, while he is so scrupulous as to tell over some Money with a Bodkin's Point in the other Hand.

do with the Tortoises for the breaking of their Shells, as the bald Pate of the Poet *Eschilus* can sufficiently bear Witness. Such a Fall would hurt thee very sore, my Sweet Bully, and I should be sorry for it ; or otherways they will let thee Fall, and tumble down into the high swollen Waves of some capacious Sea, I know not where ; but I warrant thee far enough hence, (as *Icarus* fell) which from thy Name would afterwards get the Denomination of the *Funnelian* Sea.

Secondly, Be out of Debt : For the Devils carry a great liking to those that are out of Debt. I have sore felt the Experience thereof in mine own Particular ; for now the lecherous Varlets are always wooing me, courting me, and making much of me, which they never did when I was all to Pieces. The Soul of one in Debt is insipid, dry, and no Meat for the Devil.

Thirdly, With thy Cowl and thy *Domino de Grobis*, return to *Raminagrobis* ; and in case, being thus qualified, thirty Thousand Boats full of Devils forthwith come not to carry thee quite away, I shall be content to be at the Charge of paying for the Pinte and Fagot. Now if for the more Security thou wouldst have some Associate to bear thee Company, let not Me be the Comrade thou searchest for, think not to get a Fellow Traveller of Me ; nay, do not, I advize thee for the best. Get you hence ; I will not go thither ; the Devil take me if I go. Notwithstanding all the Fright that you are in (quoth Friar *John*) I would not care so much, as might possibly be expected I should, if I once had but my Sword in my Hand. Thou hast verily hit the Nail on the Head (quoth *Panurge*) and speakest like a Learned Doctor, subtile, and well skilled in the Art of Devilry.

At the Time when I was a Student in the University of *Toulouse* (4), that same Reverend Father in the Devil, *Picatrix* (5), Rector of the Diabolical Faculty, was went to tell us, that the Devils did naturally fear the bright glancing of Swords, as much as the Splendour and Light of the Sun. In Confirmation of the Verity whereof he related this Story, That *Hercules* at his Descent into Hell to all the Devils of those Regions, did not by half so much terrify them with his *Club* and *Lyon's Skin*, as afterwards *Aeneas* did with his clear shining Armour upon him, and his Sword in his Hand well furnished and unruined, by the Aid, Council and Assistance of the *Sybilla Cumana*. That was perhaps the Reason why the Senior *John James Trivulfe* (6), whilst he was a dying at *Chartres*, called for his Cutlass, and died with a drawn Sword in his Hand, laying about him alongst and athwart around the Bed, and every where within his Reach, like a stout, doughty, valourous

(4) *Toulouse*.] In the Original it is, *when I went to School at Tollete*, by which is meant *Toledo* in Spain.

(5) *Picatrix*.] A sham Name for the Spanish Author of four trifling Books relating to the famous Magicians of Antiquity in 1256. The Doctrine that assigns an aerial Substance to the Devils, was taught in the Grottos near *Toledo* till 1492, when the Schools of the *Arabians* in Spain were put an End to, as well as the Reign of that People there. *Agrippa*, who spoke of *Picatrix* before *Rabelais*, tells us, that That Spaniard's Work was dedicated to King *Alphonso*.

(6) *John James Trivulfe*.] See *Mexeray* in 1518; also *Guicbardin's Italian Wars*. This Lord made his own Epitaph. . . . Here resteth one that never rested before, *John James Trivulfe*. And the Reason of his thus flourishing and pushing with his Sword on his right Hand and left, just before he dy'd, was probably, that his Epitaph might not be charged with a Lye. (He was a brave Man, and accordingly *Moreri* speaks well of him.) His Name, in *Italian*, for he was a *Milanese*, was *Giouanni Jacomo di Trivulzio*.

valorous and Knight-like Cavalier. By which resolute Manner of Fence he scared away and put to Flight all the Devils that were then lying in Wait for his Soul at the Passage of his Death. When the *Massorets* and *Cabalists* are asked, Why it is that none of all the Devils do at any Time enter into the Terrestrial Paradise? Their Answer hath been, is, and will be still, That there is a *Cherubin* standing at the Gate thereof, with a Flame-like glistering Sword in his Hand. Although to speak in the true *Diabological* Sense or Phrase of *Toledo*, I must needs confess and acknowledge, that veritably the Devils cannot be killed, or die by the Stroke of a Sword. I do nevertheless avow and maintain, according to the Doctrine (7) of the said *Diabology*, that they may suffer a Solution of Continuity, and (as if with thy Sabre thou shouldst cut athwart the Flame of a burning Fire, or the gross opacous Exhalations of a thick and obscure Smoak) cry out, like very Devils, at their Sense and Feeling of this Dissolution, which in real Deed I must aver and affirm is devilish painful, smarting and dolorous.

When thou seest the impetuous Shock of two Armies, and vehement Violence of the Push in the horrid Encounter with one another; dost thou think, *Balockasso*, that so horrible a Noise as is heard there, proceedeth from the Voice and Shouts of Men? The dashing and joulting of Harness? The clattering and clashing of Armies? The hacking and flashing of Battle-Axes? The jussling and crashing of Pikes? The bustling and breaking of Lances? The Clamour and Skrieks of the Wounded? The Sound and Din of Drums? The Clan-

H 2

gour

(7) *The Doctrine, &c.*] *Calius Rhodiginus* tells us, This Doctrine had a great many Defenders in his Time.

gour and Shrillness of Trumpets? The neighing and rushing in of Horses? with the fearful Claps and thundering of all Sorts of Guns, from the double Cannon to the Pocket Pistol inclusively? I cannot, goodly, deny, but that in these various Things which I have rehearsed, there may be somewhat occasionative of the huge Yell and Tintamarre of the two engaged Bodies.

But the most fearful and tumultuous Coil and Stir, the terriblest and most boisterous Garboil and Hurry, the chiefest rustling *Black Santus* of all, and most principal Hurly Burly (8), springeth from

(8) *Hurly Burly.*] *Vacarme* in French; so called, says M. D. C. from *Bacchi Carnem*. *Carnem*, must be an Error of the Press, for *Carmen*. But such Errors, tho' material in themselves, may very well be forgiven our Learned Editor, considering how seldom they have escaped him: not above a Dozen Times in all the Six Volumes; once by putting *jocatur* for *nugatur*, in quoting *Beza's* famous Epigram upon *Rabelais*. (N.B. *Jocatur*, tho' good Latin, is bad Verse.)

*Qui sic jocatur, trahantem ut seria vincat:
Seria quum faciet, dic, rogo, Quantus erit?*

Anglicè.

He who a Tale so learnedly cou'd tell,
That no True Hist'ry e'er pleas'd half so well;
How much in Serious Things wou'd he excel!

Again, in dividing the Word *σαυρέμενον* and making two Words of it, in the Epigram upon one *Diopbon*, who had so strong a Tincture of Ambition, that being condemned to be hang'd, he dy'd with Envy as soon as he saw that the Gibbet which was prepared for him, was not so high built as his Fellow Rogues.

*Μακροτέρω σαυρὲς σαυρὲς μόνον ἄλλον ἑαυτῷ
Ὅ φθονεὶς Διοφῶν ἐβ'ος ἰδὼν, ἐτάχην.*

Anglicè.

Soon as a Gallows, *Diopbon* espy'd,
Higher than His, with Envy burst, he dy'd.

But

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from the grievously plangorous Howling and Low-
ing of Devils, who Pell-mell, in a hand-over-
head Confusion, waiting for the poor Souls of
the maimed and hurt Soldiery, receive unawares
some Stroaks with Swords, and so by those Means
suffering a Solution of, and Division in, the *Con-
tinuity* of their aërial and invisable Substances :
as if some Lackey, snatching at the Lardslices
stuck in a Piece of Roast-meat on the Spit, should
get from Mr *Greazyfist* (9) a good Rap on the
Knuckles with a Cudgel, they cry out and shout
like Devils. Even as *Mars* did, when he was hurt
by *Diomedes* at the Siege of *Troy*, who (as *Homer*
testifieth of him) did then raise his Voice more
horrifically loud, and sonoriferously high, than
ten Thousand Men together would have been able
to do. What maketh all this for our present Pur-
pose? I have been speaking here of well-furbish'd
Armour and bright shining Swords. But so is it

H 3

not

But the greatest Oversight of all, and which 'tis fit those
who are possessed of that *French* Edition as well as of M.
M...s 8vo Edition should be set right in, is the Quota-
tion from *Plutarch*, about the Physician,

*Who boasts of healing Poor and Rich,
Yet is himself all over Itch.*

Plutarch has it,

Ἱατρὸς ἄλλον, αὐτὸς ἔλκισι βρύων.

Whereas Mr D. C. as well as M. M... have omitted
ἔλκισι, and one of them has it Ἱατρὸς instead of Ἱατρὸς.

(9) *Greazyfist*.] Master *Hordoux* in the Origingl, from
the *Latin* *Horridus*, or else from *Hors*, out, away, begone,
from his driving out of the Kitchen such as incommode
him in his culinary Affairs, whether Man or Beast.
Thus, adds M. du C. by way of Joke, when a young
School-boy is bid to decline *Hordicus*, the Lad no sooner
comes to the Genitive Case, but he finds he must get away.
(*Hordici*, *Hors d'ici*.)

not (*Friar John*) with thy Weapon: for by a long Discontinuance of Work, Cessation from Labour, desisting from making it officiate, and putting it into that Practice wherein it had been formerly accustomed; and in a Word, for Want of Occupation, it is, upon my Faith, become more rusty than the Key-hole of an old Poudering-Tub. Therefore it is expedient that you do one of these two Things, either forbish your Weapon bravely, and as it ought to be, or otherwise have a Care that in the rusty Case it is in, you do not presume to return to the House of *Ramagrobis*. For my Part, I vow I will not go thither, the Devil take me if I go.

C H A P. XXIV.

How Panurge consulteth with Epistemon.

HAVING left the Town of *Villaumere*, as they were upon their Return towards *Pantagruel*, *Panurge* in addressing his Discourse to *Epistemon*, spoke thus: My most antient Friend and Gossip, thou seest the Perplexity of my Thoughts, and knowest many Remedies for the Removal thereof; art thou not able to help and succour me? *Epistemon* thereupon taking the Speech in hand, represented unto *Panurge*, how the open Voice and common Fame of the whole Country did run upon no other Discourse, but the Derision and Mockery of

of his new Disguise; wherefore his Counsel unto him was, that he would in the first Place be pleased to make Use of a little *Hellebore*, for the purging of his Brain of that peccant Humour, which thro' that extravagant and fantastic Mummery of his, had furnished the People with a too just Occasion of flouting and gibing, jeering and scoffing him; and that next he would resume his ordinary Fashion of Accoutrement, and go Apparalled as he was wont to do. I am (quoth *Panurge*) my dear Gossip *Epistemon*, of a Mind and Resolution to Marry, but am afraid of being a Cuckold, and to be unfortunate in my Wedlock: for this Cause have I made a Vow to young *St Francis*, (who at *Plaisir les Tours* is much revered of all Women, earnestly cried unto by them, and with great Devotion; for he was the first Founder of the Confraternity of good Men, (*Bons-hommes* (1))) whom they naturally covet, affect and long for) I say I have vow'd to him to wear Spectacles in my Cap, and to carry no Codpiece in my Breeches, until the present Inquietude and Perturbation of my Spirits be fully settled.

Truly (quoth *Epistemon*) that is a pretty jolly Vow, of Thirteen to a Dozen: It is a Shame to you, and I wonder much at it, that you do not return unto your self, and recal your Senses from this their wild swerving and straying abroad to that Rest and Stillness which becomes a virtuous Man. This whimsical Conceit of yours, brings me to the Remembrance of a solemn Promise,

H 4

made

(1) *Bons-hommes.*] The *Bons Hommes*, who were instituted by *Francis de Paula*, surnamed *The Younger*, in contradistinction to *Francis d'Assise*, are the same as the *Minims*: but here *Rabelais* speaks of Leprous Persons, who have large Talents for Venereal Exercises. Formerly Lepers were called *Bons-hommes*, and are still called so in Germany.

made by the *Shagbaird Argives* (2), who having in their Controversy against the *Lacedemonians* for the Territory of *Thyræa* lost the Battle, which they hoped should have decided it for their Advantage, *vowed* to carry never any Hair on their Heads, 'till they had recovered the Loss of both their Honour and Lands: as likewise to the Memory of the *Vow* of a pleasant *Spaniard* called *Michael Doris*, who *vowed* to carry in his Hat a Piece of the Shin of his Leg, 'till he should be revenged of him who had struck it off. Yet do not I know which of these two deserveth most to wear a Green and Yellow Hood with a Hares Ears tied to it, either the aforesaid vain-glorious *Champion*, or that *Enguerrant* (3) who having forgot the Art and Manner of writing Histories, set down by the *Samosatian* Philosopher, maketh a most tediously long Narrative and Relation thereof: For at the first reading of such a profuse Discourse, one would think it had been broached for the introducing of a Story of great Importance and Moment concerning the waging of some formidable War, or the notable Change and Mutation of potent States and Kingdoms; but in Conclusion, the World laughed at the capricious Champion, at the Man who had affronted him, as also at their Scribler *Enguerrant*, more driveling at the Mouth than a Mustard-pot. The Jest and Scorn thereof is not unlike to that of the Mountain of *Horace*,
which

(2) *Argives.*] See *Herodotus*, l. i.

(3) *Enguerrant.*] *Enguerrant Monfretet*, in the Second Chapter of his Chronicle, relates the Story, which takes up several Pages without coming to the Point, by making the Parties spend four Years in going to and fro; and not doing any thing at all but rail and wrangle. The *Spaniard* was an *Arragonefe* named *Michael d'Oris*, the *Englishman* was one Sir *John Pendergrafs*.

which by the Poet was made to cry out and lament most enormously as a Woman in the Pangs and Labour of Child-birth, at which deplorable and exorbitant Cries and Lamentations the whole Neighbourhood being assembled in Expectation to see some marvellous monstrous Production, could at last perceive no other but a poultry ridiculous Mouse.

Your mousing (quoth *Panurge*) will not make me leave my musing why Folks should be so frumpishly disposed, seeing I am certainly persuaded that some flout, who merit to be flouted at; yet as my *Vow* imports so will I do. It is now a long time since, by (4) *Jupiter Philos*, we did swear Faith and Amity to one another: Give me your Advice *Billy*, and tell me your Opinion freely, Should I marry or no? Truly (quoth *Epistemon*) the Case is hazardous, and the Danger so eminently apparent, that I find myself too weak and insufficient to give you a punctual and peremptory Resolution therein; and if ever it was true, that the (5) *Judgment is difficult* (in Matters of the Medicinal Art, as was said by *Hippocrates*, of *Lango*;) it is certainly so in this Case. True it is that in my Brain there are some rowling Fancies, by means whereof somewhat may be pitched upon of a seeming Efficacy to the disintangling your Mind of those dubious Apprehensions

H 5

(4) *Jupiter Phil's.*] It is no more than plain *Jupiter* in the Original: no such Word as *Philos*: there follows indeed in the head of the next Period the Word *Fillot*, but that's only a Term of Fondness, as we see *Billy*: Sir T. U. mistook it to mean *Philos*.

(5) *Judgment, &c.*] In this Aphorism, which is the first of lib. 1. *Hippocrates* begins with declaring, *It was a difficult Thing for him to fix and settle his Opinion, in Matters relating to Medicine.*

sions wherewith it is perplexed; but they do not thoroughly satisfy me. (6) Some of the *Platonic* Sect affirm, that whosoever is able to see his proper *Genius*, may know his own Destiny. I understand not their Doctrine; nor do I think that you adhere to them; there is a palpable Abuse. I have seen the Experience of it in a very curious Gentleman of the Country of *Eftangourre* (7). This is the first Point. There is yet another, not much better. If there were any Authority Now in the Oracles of *Apollo* in *Lebadia*, *Delphos*, *Delos*, *Cyrrha*, *Patara*, *Tegyres*, *Prenefte*, *Lyttia*, *Colophon*; of *Bacchus* in *Dodona*: of *Mercury* in *Phares*: near *Patras*; of *Apis* in *Egypt*: of *Serapis* in *Canopie*; of *Faunus* in *Menalia*, and *Albunes* near *Tivoli*: of *Tiresias* in *Orcho-mente*; of *Mopsus* in *Cilicia*; of *Orpheus* in *Lesbos*: and of *Trophonius* in *Leucadia*: I would in that Case advise you, and possibly not, to go thither for their Judgment concerning the Design and Enterprize you have in hand. But you know that they are all of them become as dumb as so many Fishes, since the *Advent* of that *Saviour King*, whose coming to this World hath made all Oracles and Prophecies to cease; as the Approach of the Sun's radiant Beams expelleth Goblins, Bugbears, Hobthrushes, Broams, Schriech-Owl-Mates, Night-walking Spirits, and Tenebrions. These now are gone; but although they were as yet in Continuance, and in the same Power, Rule and Request that formerly they were, yet would not I counsel you to be too credulous

(6) *Some of the Platonic Sect, &c.*] See *Jamblicus de Mysteriis*, Sect. ix. c. iii.

(7) *Eftangourre.*] Corruptly for *East-angle* (*East-England*) one of the Heptarchies of England, under the Saxon Kings.

credulous in putting any Trust in their Responses: Too many Folks have been deceived thereby. It stands furthermore upon Record, how *Agrippina* did charge the fair *Lollia* with the Crime of having interrogated the Oracle of *Apollo Clarius*, to understand if she should be at any time married to the Emperor *Claudius*; for which Cause she was first banished, and thereafter put to a shameful and ignominious Death.

But (saith *Panurge*) let us do better. The *Ogygian* Islands are not far distant from the Haven of *Sammalo*: Let us, after that we shall have spoken to our King, make a Voyage thither. In one of these four *Isles*, to wit, that which hath it's primest Aspect towards the Sun-setting, it is reported, (and I have read in good antic and authentic Authors) that there reside many Sooth-sayers, Fortune-tellers, Vaticinators, Prophets, and Diviners of Things to come; that *Saturn* inhabiteth that Place, bound with fair Chains of Gold, and within the Concavity of a (8) golden Rock, being nourished with divine *Ambrosia* and *Nectar*, which are daily in great Store and Abundance transmitted to him from the Heavens, by I do not well know what Kind of Fowls (it may be that they are the same Ravens, which in the Deserts are said to have fed *St Paul*, the first Hermit) he very clearly foretelleth unto every one, who is desirous to be certified of the Condition of his Lot, what his Destiny will be, and what future Chance the Fates have ordained for him: for the *Parcae* or *Weerd Sisters* do not twist, spin, or draw out a Thread; nor yet doth *Jupiter* perpend, project, or deliberate any Thing, which

H 6

the

(8) *Golden Rock.*] See *Plutarch*, in his Discourse of the Face which appears in the Moon's Orb.

the good old cœlestial Father knoweth not to the full, even whilst he is a-sleep: this will be a very summary Abbreviation of our Labour, if we but hearken unto him a little upon the serious Debate and canvassing of this my Perplexity. That is (answered *Epistemon*) a Gullery too evident, a plain Abuse, and Fib too fabulous. I will not go, not I, I will not go,

C H A P. XXV.

How Panurge consulteth with Her Trippa.

NEvertheless, (quoth *Epistemon*, continuing his Discourse) I will tell you what you may do, if you will be rul'd by me, before we return to our King. Hard by here, in the *Brownwheat Island*, (*Bouchart*) dwelleth (1) *Her Trippa*. You know, how by the Arts of Astrology, Geomancy, Chiromancy, and others of a like Stuff and Nature, he foretelleth all Things to come: let us talk a little, and confer with him about your Business. Of that (answered *Panurge*) I know nothing: but of this much concerning him I am assured, that

(1) *Her Trippa*.] The Author of the *English* Notes upon *Rabelais* [Mr. *Motteux*] printed by themselves at the Beginning of these Volumes, will have it, (and with a great Deal of Reason) that, by *Her Trippa*, *Rabelais* designs *Henry Cornelius Agrippa*, a German, who with some, passes for a Magician. And indeed, in his Book of the Vanity of the Sciences, and his four Books of occult Philosophy, he has treated of most of these Kinds of Divinations, here brought together by *Rabelais* in this Chapter.

that one Day, and that not long since, whilst he was prating to (2) the great King, of cœlestial, sublime, and transcendent Things, the Lackqueys and Footboys of the Court, upon the upper Steps of Stairs between two Doors, jumbled, one after another, as often as they listed, his Wife; who is passable fair, and a pretty snug Hussy. Thus he who seemed very clearly to see all heavenly and terrestrial Things without Spectacles, who discoursed boldly of Adventures past, with great Confidence opened up present Cases and Accidents, and stoutly professed the presaging of all future Events and Contingencies, was not able with all the Skill and Cunning that he had, to perceive the bumbasting of his Wife, whom he reputed to be very chaste; and hath not till this Hour, got Notice of any Thing to the contrary. Yet let us go to him, seeing you will have it so: for surely we can never learn too much. They on the very next ensuing Day, went to *Her Trippa's* Lodging. *Panurge*, by Way of Donative, presented him with a long Gown lined all thorough with Wolves-skins, with a short Sword mounted with a gilded Hilt, and covered with a Velvet Scabbard, and with fifty good fingle Angels: then in a familiar and friendly Way, did he ask of him his Opinion touching the Affair. At the very first *Her Trippa* looking on him very wistly in the Face, said unto him: thou hast the Metoposcopy, and Physiognomy of a Cuckold; I say, of a notorious and infamous Cuckold. With this, casting an Eye upon *Panurge's* right Hand in all the Parts thereof, he said, this rugged Draught which I see here, just over

(2) *The Great King.*] This must be *Francis I.* to whose Mother *Agrippa* was Physician.

over the Mount of *Jove*, was never yet but in the Hand of a Cuckold. Afterwards he with a white lead Pen, swiftly and hastily drew a certain Number of diverse Kinds of Points, which by Rules of Geomancy he coupled and joined together, then said, Truth itself is not truer, than that it is certain, thou wilt be a Cuckold, a little after thy Marriage. That being done, he asked of *Panurge* the Horoscope of his Nativity; which was no sooner by *Panurge* tendred unto him, than that, erecting a Figure, he very promptly and speedily formed and fashioned a compleat Fabric of the Houses of Heaven, in all their Parts, whereof when he had considered the Situation and the Aspects in their Triplicities, he fetched a deep Sigh, and said: I have clearly enough already discovered unto you the Fate of your Cuckoldry, which is unavoidable, you cannot escape it; and here have I got a new and further Assurance thereof, so that I may now hardily pronounce, and affirm without any Scruple or Hesitation at all, that thou wilt be a Cuckold; that furthermore, thou wilt be beaten by thine own Wife, and that she will purloin, filch, and steal of thy Goods from thee; for I find the *Seventh House*, in all it's Aspects, of a malignant Influence, and every one of the Planets threatning thee with Disgrace, according as they stand seated towards one another, in Relation to the horned Signs of *Aries*, *Taurus*, and *Capricorn*, and others: in the *Fourth House* I find *Jupiter* in a Decadence, as also in a Tetragonal Aspect to *Saturn*, associated with *Mercury*. Thou wilt be soundly pepper'd, my good honest Fellow, I warrant thee. Shall I so (answered *Panurge*): a Plague rot thee, thou old Fool, and doating

doating Sot, how graceless and unpleasant thou art.

When all Cuckolds shall be at a general Rendezvouz, thou shalt be their Standard-bearer. But whence comes this Ciron-worm betwixt these two Fingers? This *Panurge* said, holding towards *Her Trippa* his two Forefingers open after the Manner of two Horns, and shutting into his Palm, his Thumb, with the other Fingers. Then in turning to *Epistemon*, he said, Lo, here the true (3) *Olus* of *Martial*, who addicted and devoted himself wholly to the observing the Miseries, Crosses, and Calamities of others, whilst his own Wife, in the Interim, did keep an open Bawdy-house.

This Varlet is poorer than ever was *Irus*, and yet he is proud, vaunting, arrogant, self-conceited, over-weening, and more insupportable than seventeen Devils; in one Word, a very (4) *πτωχάλαζον*, which Term of old was applied to the like beggarly, strutting Coxcombs.

Come, let us leave this Madpass Bedlam, this Hair-brain'd Fop, and give him leave to rave and doze his Belly-full, with his private and intimately acquainted Devils; who, if they were not the very worst of all the infernal Fiends, would never have deigned to serve such a knavish, barking Cur as this is. He hath not learnt the first Precept of Philosophy, which is, *Know thy Self*: for whilst he braggeth and boasteth, that he can discern the least Mote in the Eye of another, he is not able to see the huge Block that puts out the Sight of both his Eyes. This is such another *Polypragmon*, as is by *Plutarch* described: he is

(3) *Olus* of *Martial*.] Lib. vii. Epigr. ix.

(4) *Πτωχάλαζον*.] A *Ptochalazon*. i. e. a proud Beggar, from *πτωχός*, poor, and *ἀλάζον*, haughty. See *Plutarch* in his Treatise of Curiosity.

is of the Nature of the *Lamian* Witches, who in foreign Places, in the Houses of Strangers, in public, and amongst the common People, had a sharper and more piercing Inspection into their Affairs than any *Lynx*; but at Home in their own proper Dwelling Mansions, were blinder than Mold-Warps, and saw nothing at all: for their Custom was at their Return from abroad, when they were by themselves in private to take their Eyes out of their Head, from whence they were as easily removable as a Pair of Spectacles from their Nose, and to lay them up into a wooden Slipper, which for that Purpose did hang behind the Door of their Lodging.

Panurge had no sooner done speaking, when *Her Trippa* took into his Hand a Tamarisk Branch. In this (quoth *Epistemon*) he doth very well, right, and like an Artist, for *Nicaner* calleth it the *Divinatory Tree*. Have you a mind (quoth *Her Trippa*) to have the Truth of the Matter yet more fully and amply disclosed unto you by *Pyromancy*, by *Aeromancy*, (whereof *Aristophanes* in his *Clouds* maketh great Estimation) by *Hydromancy*, by *Lecanomancy*, of old in prime Request amongst the *Affyrians*, and throughly tried by *Hermolaus Barbarus*: come hither, and I will shew thee in this Platter-full of fair Fountain-water, thy future Wife, lechering, and sercroupierising (buttocking it) with two swaggering *Ruffians*, one after another. Yea, but have a special Care (quoth *Panurge*) when thou comest to put thy Nose within my Arse, that thou forget not to pull off thy Spectacles. *Her Trippa* going on in his Discourse, said: By *Catoptromancy*, likewise held in such Account by the Emperor *Didius Julianus*, that by Means thereof he ever and anon foresaw all that which at any Time did happen

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happen or befall unto him: thou shalt not need to put on thy Spectacles, for in a Mirror thou wilt see her as clearly and manifestly Nebrundiated, and Billibodring it, as if I should shew it in the Fountain of the Temple of *Minerva* near *Patras*. By *Coscinomancy*, most religiously observed of old, amidst the Ceremonies of the ancient *Romans*. Let us have a Sieve and Shiers, and thou shalt see Devils. By *Alphitomancy*, cried up by *Theocritus* in his *Pharmaceutria*. By *Alentomancy*, mixing the Flower of Wheat with Oatmeal. By *Astragalomancy*, whereof I have the Plots and Models all at Hand ready for the Purpose. By *Tyromancy*, whereof we make some Proof in a great *Brebemont* Cheese, which I here keep by me. By *Gyromancy*, if thou shouldst turn round Circles, thou mightest assure thyself from me, that they would fall always on the wrong side. By *Sternomancy*, which maketh nothing for thy Advantage, for thou hast an ill proportion'd Stomach. By *Libanomancy*, for the which we shall need but a little Frankincense. By *Gastromancy*, which Kind of ventral Fatiloquency was for a long Time together used in *Ferrara* by Lady *Giacoma Rodogina*, the *Engastrimythian* Prophetess. By *Cephalomancy*, often practised amongst the *Highb Germans* in their boiling of an Ass's Head upon burning Coals. By *Ceromancy*, where by the Means of Wax dissolved into Water, thou shalt see the Figure, Pourtrait, and lively Representation of thy future Wife, and of her Fredin Fredaliatory Belly-thumping Blades. By *Capnomancy*; O the gallantest and most excellent of all Secrets! By *Axionomancy*, we want only a Hatchet and a Jeat-stone to be laid together upon a quick Fire of hot Embers. O how bravely *Homer* was versed in
the

the Practice hereof towards *Penelope's* Suiters! By *Onymancy*; for that we have Oil and Wax. By *Tephromancy*, thou wilt see the Ashes thus aloft dispersed, exhibiting thy Wife in a fine Posture. By *Botonomancy*, for the Nonce I have some few Leaves in Reserve. By *Sitomancy*; O divine Art in Fig-tree Leaves! By *Ichthyomancy*, in ancient Times so celebrated, and put in Use by *Tiresias* and *Polydamas*, with the like Certainty of Event as was tried of old at the *Dina-ditch* within that Grove consecrated to *Apollo*, which is in the Territory of the *Lycians*. By *Choïromancy*; let us have a great many Hogs, and thou shalt have the Bladder of one of them. By *Cheromancy*, as the Bean is found in the Cake at the *Epiphany* Vigil. By *Amthropomancy*, practised by the Roman Emperor *Heliogabalus*; it is somewhat irksom, but thou wilt endure it well enough, seeing thou art destined to be a Cuckold. By a *Sybilline Stichomancy*. By *Onomatomancy*. How do they call thee? (5) Chaw-turd, quoth *Panurge*. Or else by *Alectryomancy*: If I should here with a Compass draw a Round, and in looking upon thee, and considering thy Lot, divide the Circumference thereof into four and twenty equal Parts, then form a several Letter of the Alphabet upon every one of them;

(5) *Chaw-turd, or Turd-Taster.*] *Mastbemerde* in the Original; an Epithet for Physicians, tantamount to the *Scatophagos*, which *Aristophanes* bestows on *Esculapius*. *Σκατοφαγός*, *Merdivorus*, says *Robinson's* Lexicon; *Æsculapii* Epith. apud *Aristoph.* in *Pluto*; *est à σκατός merda, & φάω edo.* [Heretofore Physicians use to taste their Patients Excretions, the better to judge of their State and Condition. A laudable Custom of the Ancients, but not much practis'd by the Moderns! There's as much a Fashion in Physic, as in any Thing, and it's Mode as changeable almost as that of Dress.]

them; and lastly, posit a Barly Corn or two upon each of these so disposed Letters; I durst promise upon my Faith and Honesty, that if a young Virgin Cock be permitted to range alongst and athwart them, he should only eat the Grains which are set and placed upon these Letters, *A. C.u.c.k.o.l.d. T.b.o.u. f.b.a.l.t. b.e.* And that as fatidically, as under the Emperor *Valens* most perplexedly desirous to know the Name of him, who should be his Successor to the Empire, the Cock Vaticinating and Alectryomantic, ate up only the Grains that were posited on the Letters, *Θ.Ε.Ο.Δ.* (6) *T.b.e.o.d.* Or for the more Certainty will you have a Trial of your Fortune by the Art of Aruspicy? By Augury? Or by Extispicine? By Turdispicine, quoth *Panurge*. Or yet by the Mystery of Necromancy? I will, if you please, suddenly set up again, and revive some one lately deceased, as *Apollonius* of *Tyane* did to *Achilles*, and the *Pythonefs* in the Presence of *Saul*; which Body so raised up and requickned, will tell us the Sum of all you shall require of him; no more nor less than at the Invocation of *Eristha*, a certain defunct Person foretold to *Pompey* the whole Progress and Issue of the fatal Battle fought in the *Pharsalian* Fields? Or if you be afraid of the Dead, as commonly all Cuckolds are, I will make use of the Faculty of *Sciomancy*. Go, get thee gone (quoth *Panurge*) thou frantic Ass, to the Devil, and be bugged, filthy *Bardachio* that thou art, by some *Albanian*, for

(6) *Θ.Ε.Ο.Δ.*] For a Proof, that the Name ought not to be written at length, as in the *Dutch Rabelais*, *Zonaras* and *Cedrenus*, from whom *Rabelais* takes the Story, affirm that the Cock toucht no other Letters but the *Θ.Ε.Ο.Δ.* Besides, it was not *Tbydorus*, but *Theodosius* that succeeded *Valens*. *Ammianus Marcellinus* pretends with *Sozomenus*, that the Exploration on this Occasion was by *Dactyliomancy*.

for a Steeple-crown'd Hat. Why the Devil didst not thou counsel me as well to hold an Emerald, or the Stone of a *Hyena* under my Tongue? Or to furnish and provide myself with Tongues of Whoops, and Hearts of green Frogs? Or to eat of the Liver and Milt of some Dragon? To the End that by those Means I might at the chanting and chirping of Swans and other Fowls, understand the Substance of my future Lot and Destiny, as did (7) of old the *Arabians* in the Country of *Mesopotamia*? Fifteen Brace of Devils seize upon the Body and Soul of this horned Renegado, miscreant Cuckold, the Inchanter, Witch, and Sorcerer of Antichrist; away to all the Devils of Hell.

Let us return towards our King: I am sure he will not be well pleased with us, if he once come to get notice that we have been in the Kennel of (8) this muffled Devil, I repent my being

(7) *Of old the Arabians.*] See *Philostratus*, l. i. c. xii. of *Apollonius's* Life.

(8) *This muffled Devil.*] It should be ragged, home-spun Devil: He was slanderous as the Devil, but at the bottom a mere Ninny-hammer. Mr D. C. observes, that the *Lyons* Edition, and some others have swell'd this Chapter with nine or ten Sorts of ancient Divinations, which as well as those *Rabelais* touches upon, may be seen in the five Books, *de Sapientia*, publish'd by *Cardan*, just as the third Book of *Panagruel* came out. Now, since among others, the Cephaleomancy attributed to the *Germans* in those Editions, is describ'd in l. iv. of *Cardan's de Sapientia*, I know not but He may be *Her Trippa*. Add to this the Epithets given him by *Panurge*, viz. Ragged, &c. and it looks the more probable, for *Cardan* was so careless in what he either wore or eat, that in his *de propria vita*, speaking of himself, as of a second *Tigellius*, (mention'd by *Horace*)

..... modo sit mihi mensa tripas, &
Concha salis puri, & toga, defendere frigus,
Quamvis crassa queat.

being come hither. I would willingly dispen-
 with (9) a hundred Nobles; and fourteen Yeo-
 mans, on Condition that he who (10) not long
 since did blow in the Bottom of my Breeches,
 should instantly with his squirting Spittle inlumi-
 nate his Mustaches. O Lord God! how the Vil-
 lain hath besmoaked me with Vexation and An-
 ger, with Charms and Witchcraft, and with a
 terrible Coyl and Stir of Infernal and Tartarian
 Devils! The Devil take him: say *Amen*; and let
 us go drink. I shall not have any Appetite for
 my Victuals (how good Cheer soever I make)
 these two Days to come, hardly these four.

(9) *A hundred Nobles.*] Edward III. King of England,
 who first coin'd the *Rose-Nobles*, gave a hundred of them to
 one *Gobin Agace* of Picardy, for shewing him a Ford,
 where he might cross the River *Somme*, which parted his Army
 from that of *France*. This Coin was call'd *Noble*, on Ac-
 count of the Excellence of it's Gold, and were usually dis-
 posed of as a Reward for a Piece of good News brought, or
 some important Service done.

(10) *Not long since.*] He had for some Time left off
 wearing Breeches or Codpiece.

CHAP.

C H A P. XXVI.

*How Panurge consulteth with Friar John
of the Funnels.*

Panurge was indeed very much troubled in Mind, and disquieted at the Words of *Her Trippa*, and therefore as he passed by the little Village of *Huymes*, after he had made his Address to *Friar John* in pecking at, rubbing and scratching his own left Ear, he said unto him, Keep me a little jovial and merry, my dear and sweet Bully, for I find my Brains altogether metagrabolized and confounded, and my Spirits in a most dunfical Puzzle at the bitter Talk of this Devilish, Hellish, Damned Fool. Hearken, (1) my dainty Cod,

Mellow

(1) *My dainty Cod.*] In the Original it is *Couillon-mignon*. Now tho' *Couillon* signifies a Man's *Scrotum*, yet *M. D. C.* will not allow of it's signifying so here. He will have it, that in this, and the next Chapter, they call one another only Brother-Monk, for *Panurge* had been a Monk, and *Friar John* was one still, so they might well enough call each other Brothers of the Cow, i. e. *Couillon*, from *Cucullio*, *onis*, an Augmentative of *Cucullus*: for by the bye, *Couillon* is here a Contraction of *Coquillon*, formed from the same Word *Cucullio*. Be this as it may, *Rabelais* seems in these two Chapters, and again in *cb. xxxvi.* to have no other Design in this Profusion of Epithets, but to shew that he thoroughly understood not only the *French* Tongue, but was also capable of enriching it with a great Number of Words from the *Latin*, *Greek*, *Arabian*, and all the Sciences. It may not be amiss to observe, that of the Epithets in this Chapter, and the next, the principal, which may be called honourable, relate to *Friar John*, who was a young Man, and whom *Panurge* had a mind to cajole, whereas those which are applied to *Panurge*, set him out to us as an old fusty Bachelor.

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Mellow C.	Packed C.
Lead-coloured C.	Hooded C.
Knurled C.	Varnished C.
Suborned C.	Renowned C.
Desired C.	Matted C.
Stuffed C.	Genetive C.
Speckled C.	Gigantal C.
Finely metal'd C.	Oval C.
Arabian-like C.	Claustral C.
Trussed - up - Grey-	Viril C.
hound-like C.	Stayed C.
Mounted C.	Massive C.
Sleeked C.	Manual C.
Diapred C.	Absolute C.
Sotted C.	Well-set C.
Master C.	Gemel C.
Seeded C.	Turkish C.
Lusty C.	Burning C.
Jupped C.	Thwacking C.
Milked C.	Urgent C.
Calfeted C.	Handsome C.
Raised C.	Prompt C.
Odd C.	Fortunate C.
Steeled C.	Boxwood C.
Stale C.	Latten C.
Orange-tawny C.	Unbridled C.
Imbroidered C.	Hooked C.
Glazed C.	Researched C.
Interlarded C.	Encompassed C.
Burger-like C.	Strouting out C.
Impoundred C.	Jolly C.
Ebenized C.	Lively C.
Brasiliated C.	Gerundive C.
Organized C.	Franked C.
Passable C.	Polished C.
Trunkified C.	Poudred Beef C.
Furious C.	Positive C.

Spared

Spared C.	Usual C.
Bold C.	Exquisite C.
Lascivious C.	Trim C.
Gluttonous C.	Succulent C.
Resolute C.	Faction C.
Cabbage-like C.	Clammy C.
Courteous C.	Fat C.
Fertil C.	High-priced C.
Whizzing C.	Requisite C.
Neat C.	Laycod C.
Common C.	Hand-filling C.
Brisk C.	Insuperable C.
Quick C.	Agreeable C.
Barelike C.	Formidable C.
Partitional C.	Profitable C.
Patronymick C.	Notable C.
Cockney C.	Musculous C.
Auromercuriated C.	Subsidiary C.
Robust C.	Satyrick C.
Appetizing C.	Repercussive C.
Succourable C.	Convulsive C.
Redoutable C.	Restorative C.
Affable C.	Masculinating C.
Memorable C.	Incarnative C.
Palpable C.	Sigillative C.
Barbable C.	Sallying C.
Tragical C.	Plump C.
Transpontine C.	Thundering C.
Digestive C.	Lechering C.
Active C.	Fulminating C.
Vital C.	Sparkling C.
Magistral C.	Ramming C.
Monachal C.	Lusty C.
Subtil C.	Household C.
Hammering C.	Pretty C.
Clashing C.	Astrolabian C.
Tingling C.	Algebraical C.

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Venust C.	Brawny C.
Aromatizing C.	Compt C.
Trixy C.	Repaired C.
Paillard C.	Soft C.
Gaillard C.	Wild C.
Broaching C.	Renewed C.
Addle C.	Quaint C.
Syndicated C.	Starting C.
Boulting C.	Fleshy C.
Snorting C.	Auxiliary C.
Pilfring C.	New vamped C.
Shaking C.	Improved C.
Bobbing C.	Malling C.
Chiveted C.	Sounding C.
Fumbling C.	Batled C.
Topfiturvyng C.	Burly C.
Raging C.	Seditious C.
Piled up C.	Wardian C.
Filled up C.	Protective C.
Manly C.	Twinkling C.
Idle C.	Able C.
Membrous C.	Algoristical C.
Strong C.	Odoriferous C.
Twin C.	Pranked C.
Belabouring C.	Jocund C.
Gentil C.	Routing C.
Stirring C.	Purloyning C.
Confident C.	Frolick C.
Nimble C.	Wagging C.
Roundheaded C.	Ruffling C.
Figging C.	Jumbling C.
Helpful C.	Rumbling C.
Spruce C.	Thumping C.
Plucking C.	Bumping C.
Ramage C.	Cringeling C.
Fine C.	Berumpling C.
Fierce C.	Jogging C.

I

Nobbing

Nobbing C.	Well-fed C.
Touzing C.	Flourished C.
Tumbling C.	Fallow C.
Fambling C.	Sudden C.
Overturning C.	Grasp-full C.
Shooting C.	Swillpow C.
Culeting C.	Crushing C.
Jagged C.	Creaking C.
Pinked C.	Dilting C.
Arfiverfing C.	Ready C.
Polished C.	Vigorous C.
Slaht C.	Scoulking C.
Hamed C.	Superlative C.
Leisurely C.	Clashing C.
Cut C.	Wagging C.
Smooth C.	Scriplike C.
Depending C.	Encremaster'd C.
Independent. C.	Bouncing C.
Lingring C.	Levelling C.
Rapping C.	Fly-flap C.
Reverend C.	Perinæ-tegminal C.
Nodding C.	Squat-couching C.
Disseminating C.	Short-hung C.
Affecting C.	The hypogastric C.
Affected C.	Witness bearing C.
Grapled C.	Testigerous C.
Stuffed C.	Instrumental C.

My Harcabuzing Cod, and Buttock-stirring Ballock, Friar *John* my Friend: I do carry a singular Respect unto thee, and honour thee with all my Heart; thy Counsels I hold for a Choice and delicate Morsel, therefore have I reserved it for the last Bit. Give me thy Advice freely, I beseech thee; should I marry, or no? Friar *John*, very merrily, and with a sprightly Chearfulness made this Answer to him: Marry, in the Devil's

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Devil's Name, why not? What the Devil else shouldst thou do, but marry? Take thee a Wife, and furnish her Harness to some Tune: swinge her Skin-coat, as if thou wert beating on Stock-fish; and let the Repercussion of thy Clapper from her resounding Metal, make a Noise, as if a double Peal of Chiming-Bells were hung at the Cremasters of thy Ballocks. As I say Marry, so do I understand, that thou shouldst fall to work as speedily as may be: yea, my Meaning is, that thou oughtest to be so quick and forward therein, as on this same very Day, before Sun-set, to cause proclaim thy Banes of Matrimony, and make Provision of Bedsteads. By the Blood of a Hog's-pudding, 'till when shouldst thou delay the acting of a Husband's Part? dost thou not know, and is it not daily told unto thee, that the End of the World approacheth? we are nearer by three Poles and half a Fathom, than we were two Days ago. The *Antichrist* is already born, at least is so reported by many: the Truth is, that hitherto the Effects of his Wrath have not reached farther than to the scratching of his Nurse and Governesses: his Nails are not sharp enough as yet, nor have his Claws attained to their full Growth; he is little.

Crescat; Nos qui vivimus, multiplicemur.

It is written so, and it is holy Stuff, I warrant you: the Truth whereof is like to last as long as a Sack of Corn may be had for a Penny, and a Punchion of pure Wine for Three-pence. Would thou be content to be found with thy Genitories full in the Day of Judgment? *Dum venerit judicare.* Thou hast (quoth *Panurge*) a right, clear, and neat Spirit, Friar *John*, my Metropolitan Cod; thou speakest in very deed pertinently, and to purpose: that belike was the Reason which mov-

ed *Leander* of *Abydos* in *Asia*, whilst he was swimming through the *Hellespontic* Sea, to make a Visit to his Sweetheart *Hero* of *Sestos* in *Europe*, to pray unto *Neptune*, and all the other Marine Gods, thus :

(2) *Now, whilst I go, have Pity on me,
And at my back returning drown me.*

He was loath, it seems, to die with his Cods overgorged: He was to be commended. Therefore do I promise, that from henceforth no Malefactor shall by Justice be executed within my Jurisdiction of *Salmigondinois*, who shall not, for a Day or two at least before, be permitted to culbut, and foraminate, (3) *Onocrotal*wise, that there remain not in all his Vessels, to write a great *Greek Y*; such a precious Thing should not be foolishly cast away ;
he

(2) *Now, &c.*] *Parcite, dum propero: mergite dum redeo:* says *Martial*, *lib. de Spectaculis*. Epig. xxv.

(3) *Onocrotal*wise] *Onocrotal* is a Bittern or Buzzard, whose Cry sounds like that of an Ass. So that to *do the Deed of Kind* (as *Shakespeare's* Word is) like an *Onocrotal* is as if one should say an *unsaddled Ass*. For, as *Cotgrave* observes, Asses discharged of their Burthens, unsaddled, and set at Liberty, are the friskest Creatures alive. As for the *Onocrotalos* (which I take to be a Bittern or Buzzard,) it is a very large Bird; it never flies but in Company of one of it's own Kind, and under it's Neck it has a Kind of a second Belly, where it lays up for a Reserve what Provision it is not inclined immediately to eat. *M. du Chat* says that under the Name of *Onocrotals*, *Panurge* means the *Begging Fryars*, who, besides, live mostly on Fish, like that Bird, and like it too, they have a hoarse rough Voice. [He might have added, that they go in Couples too, as I have constantly seen them in *France*; not to say that they have three Stones, as the *Onocrotals* or *Buteones* are said by the Authors of the *Cambridge Dictionary* to have.] To conclude: *Onocrotalos* comes from *On*Ⓞ, an Ass, and *Kp*ⓄⓂⓂⓂ, a hoarse, rough, harsh Sound.

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he will perhaps therewith beget a Male, and so depart the more contentedly out of this Life, that he shall have left behind him one for one.

C H A P. XXVII.

How Friar John merrily and sportingly counselleth Panurge.

BY Saint *Rigomé*(1) (quoeth Fryar *John*) I do advise thee to nothing, my dear Friend *Panurge*, which I would not do myself, were I in thy place: Only have a special care, and take good heed thou foulder well together the Joynts of the double-backed, and two-bellied Beast, and fortifie thy Nerves so strongly, that there be no Discontinuance in the Knocks of the *Venerean* thwacking, else thou art lost, poor Soul: for if there pass long Intervals betwixt the priapaising Feats, and that thou make an Intermission of too large a Time, that will befall thee, which betides the Nurses, if they desist from giving Suck to Children, they lose their Milk; and if continually thou do not hold thy Asperfory Tool in Exercise, and keep thy Mental going, thy *Lactician* Nectar will be gone, and it will serve thee only as a Pipe to piss out at, and thy Cods for a Wallet of lesser Value than a Beggars Scrip. This is certain truth I tell thee

I 3

Friend,

(1) By *St Rigomé*.] *Rigomarus* is a Saint particular worshipped in *Poitau*, where they keep one of his Arms, and usually swear by it.

Friend, and doubt not of it; for myself have seen the sad Experiment thereof in many, who cannot now do what they would, because before they did not what they might have done. *Ex desuetudine amittuntur Privilegia*: Non-usage oftentimes destroys ones Right, say the learned Doctors of the Law: therefore, my *Billy*, entertain as well as possibly thou canst, that *Hypogastrian*, lower Sort of Troglodytic People, that their chief Pleasure may be placed in the Case of sempiternal Labouring. Give Order that henceforth they live not like idle Gentlemen, idly upon their Rents and Revenues, but that they may work for their Livelyhood, by breaking Ground within the *Paphian* Trenches. Nay truly (answered *Panurge*) Fryar *John*, my left Ballock, I will believe thee, for thou dealest plain with me, and fallest downright square upon the Business, without going about the Bush with frivolous Circumstances, and unnecessary Reservations. Thou with the Splendour of a piercing Wit, hast dissipated all the lowering Clouds of anxious Apprehensions and Suspensions, which did intimidate and terrify me: therefore the Heavens be pleased to grant to thee, at all She-conflicts, a stiff-standing Fortune. Well then, as thou hast said, so will I do: I will, in good Faith, Marry; in that Point there shall be no failing, I promise thee, and shall have always by me pretty Girls clothed with the Name of my Wive's Waiting-Maids, that lying under thy Wings, thou mayest be Night-Protector of their Sister-hood when thou comest to see me.

Let this serve for the first Part of the Sermon. Harken (quoth Fryar *John*) to the Oracle of the Bells of *Varenes*; What say they? I hear and understand them, (quoth *Panurge*) their Sound is, by my Thirst, more uprightly fatidical, than that

of

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of *Jove's* Great Kettles in *Dodona*. Harken; Take thee a Wife, take thee a Wife; and marry, marry, marry: for if thou marry, thou shalt find Good therein, berein, here in a Wife thou shalt find Good; so marry, marry. I will assure thee, that I will be married; all the Elements invite and prompt me to it: let this Word be to thee a Brazen Wall, by Diffidence not to be broken thro'. As for the Second Part of this our Doctrine: thou seemest in some Measure to mistrust the readiness of my Paternity, in the practising of my Placket-Racket within the *Apbrodisian* Tennis-Court at all Times sitting, as if the stiff God of Gardens were not favourable to me. I pray thee, favour me so much as to believe, that I still have him at a Beck, attending always my Commandments, docile, obedient, vigorous, and active in all Things, and every-where, and never stubborn or refractory to my Will or Pleasure.

I need no more, but let go the Reins, and slacken the Leach, which is the Belly-point, and when the Game is shewn unto him, say, Hey, *Jack*, to thy Booty, he will not fail even then to Flesh himself upon his Prey, and tuzzle it to some Purpose. Hereby you may perceive, although my future Wife were as unfatiable and gluttonous in her Voluptuousness, and the Delights of Venery, as ever was the Empress *Messalina*, or yet the Marchioness in *England*; and I desire thee to give Credit to it, that I lack not for what is requisite to overlay the Stomach of her Lust, but have wherewith abundantly to please her.

I am not ignorant that *Salomon* said, who indeed of that Matter speaketh Clerk-like, and learnedly, as also how *Aristotle* after him declared for a Truth,

that the Lechery of a Woman (4) is ravenous and unsatisfiable : nevertheless, let such as are my Friends who read those Passages, receive from me for a most real Verity, that I for such a *Gill*, have a fit *Jack*; and that, if Womens *Things* cannot be satiated, I have an Instrument indefatigable; an Implement as copious in the giving, as can in craving be their *Vade Mecums*. Do not here produce antient Examples of the *Paragons* of *Pail-lardise*, and offer to match with my testicularity Ability, the *Priapæan* Prowess of the fabulous Fornicators, *Hercules* (5), *Proculus Cæsar* (6), and *Mabomet* (7), who in his *Koran* doth vaunt that in his Cods he had the Vigour of Threescore Bully-Ruffians; but let no zealous *Christian* trust the Rogue; the filthy ribald Rascal is a Lyar. Shall thou need to urge Authorities, or bring forth the Instance of the *Indian Prince*, of whom *Theophrastus*,

(4) *The Lechery of a Woman.*] It is in the Original *Leſtrè des femmes*, i. e. a Woman's *Tbing*. In *Languedoc* they call every Thing (*estré*) *Tbingumy*, that they must not name. See c. xliii. of l. iv. of *Feneste*, where Mention is made of certain Monks who not being able to get at some young Nuns their Neighbours, they threw over to them carved Images of their virile *estres* (*Tbingumies*) which the Nuns very tenderly received into the Fore-lappets of their Smocks.

(5) *Hercules*] *Diodorus Siculus*, l. v. c. ii. of his *Antiquities*, relates that *Hercules* in the Vigour of his Youth got King *Tbespius's* Fifty Daughters with Child in one Night.

(6) *Proculus Cæsar.*] He boasted that of a Hundred *Sarmatian* Maids that were brought to him at one Time, he devirginated ten the first Night, and that within a Fortnight afterwards, there was not one of all the rest which he had not made a Woman. See *Agrippa, de Vanit. Scient.* chap. lxiii.

(7) *Mahomet in his Koran, &c.*] I know not whether any but *Peter Belon* has seen a certain *Arabian* Book intituled, *Mabomet's Good Customs*: but according to that Book which says *Mabomet* had Eleven Wives, he never was above an Hour in doing them all over one after another. See *Brantome's Dames Galantes*, Tom I. p. 378.

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Pliny, and *Athenæus* testify, that with the Help of a certain Herb, he was able, and had given frequent Experiments thereof, to tofs his Sinewy Piece of Generation, in the Act of carnal Concupiscence, above Threescore (8) and ten times in the Space of four and Twenty Hours. Of that I believe nothing; the Number is Supposititious, and too prodigally foisted in: give no Faith unto it, I beseech thee, but prithee trust me in this, and thy Credulity therein shall not be wronged; for it is true, and *Probatum est*, that my Pioneer of Nature, the sacred *Ithyphallian* Champion, is of all stiff-intruding Blades the primeft: come hither my Balloquette, and hearken, didst thou ever see the Monk of *Castres Cowl*? when in any House it was laid down, whether openly in the View of all, or covertly out of the Sight of any, such was the ineffable Virtue thereof for exciting and stirring up the People of both Sexes unto Lechery, that the whole Inhabitants and Indwellers, not only of that, but likewise of all the circumjacent Places thereto, within three Leagues around it, did suddenly enter into Rut, both Beasts and Folks, Men and Women, even to the Dogs and Hogs, Rats and Cats.

I swear to thee, that many Times heretofore I have perceived, and found in my *Codpiece* a certain Kind of Energy, or efficacious Virtue; much more irregular, and of a greater Anomaly, than what I have related: I will not speak to thee either of House or Cottage, nor of Church or Market, but only tell thee, that once at the Representation of the *Passion*, which was acted at Saint *Maxents*,

(8) *Threescore and ten Times.*] See *Theophrastus*, l. ii. c. 7. *Pliny*, l. xxvi. c. ix, and *Athenæus*, l. i. c. xii.

I had no sooner entred within the Pit of the Theatre, but that forthwith, by the Virtue and occult Property of it, on a sudden all that were there, both Players and Spectators, did fall into such an exorbitant Temptation of Lust, that there was not Angel, Man, Devil, nor Devilefs, upon the Place, who would not then have Bricollitched it with all their Heart and Soul.

The Prompter forsook his Copy, he who played *St Michael's* Part, came down to rights, the Devils issued out of Hell, and carried along with them most of the pretty little Girls that were there; yea, *Lucifer* got out of his Fetters; in a Word: seeing the huge Disorder, I disparted myself forth of that inclosed Place, in Imitation of *Cato* the Censor, who perceiving by reason of his Presence, the *Floralian* Festivals out of Order, withdrew himself.

C H A P. XXVIII.

How Friar John comforteth Panurge in the doubtful Matter of Cuckoldry.

I Understand thee well enough, said Friar *John*; but *Times makes all Things plain*. The most durable Marble or Porphyry is subject to Old Age and Decay. Though for the present thou possibly be not weary of the Exercise, yet is it like I shall hear thee confess a few Years hence that thy Cods hang dangling downwards for Want of a better Truss. I see thee Waxing a little hoar-headed

headed already ; thy Beard by the Distinction of grey, white, tawny and black, hath to my thinking the Resemblance of a Map of the Terrestrial Globe, or Geographical Chart. Look attentively upon, and take Inspection of, what I shall show unto thee. Behold there *Asia*, here are *Tygris* and *Euphrates* : Lo there *Afric* ; here is the Mountain of the *Moon* ; yonder thou mayst perceive the Fenny Marches of *Nilus* : On this Side lieth *Europe* : Dost thou not see the Abby of *Tbelema* ? This little Tuft, which is altogether White, is the *Hyperborean Hills*. By the Thirst of my Throple, Friend, when Snow is on the Mountains, I mean the Head and the Chin, there is not then any considerable Heat to be expected in the Valleys and Low-Countries of the Codpiece. By the Kibes of thy Heels (quoth *Panurge*) thou dost not understand the Topics (1). When the Snow is on the Tops of the Hills, Lightning, Thunder, Tempest, Whirlwinds, Storms, Hurricanes, and all the Devils of Hell rage in the Valleys. Wouldst thou see the Experience thereof, go to the Territory of the *Swissers*, and earnestly perpend with thy self there the Situation of the Lake of *Wunderberlich* (2), about four Leagues distant from *Berne*, on the *Syon* side of the Land. Thou twittest me with my Grey Hairs, yet considerest not how I am of the Nature of Leeks, which with a white Head carry a green, fresh strait, and vigorous Tail.

I 6 The

(1) *Topics*] Places, or Books, of Logical Invention.

(2) *Lake of Wunderberlich*.] If, as 'tis more than probable, this is *Pilate's Lake*, of which *Vadianus* on *Pomponius Mela* has written some Things very like what's said here, it must be in reference to the wonderful Things related of this Lake, that the *Swissers* have given it the Surname of *Wunderbarlich*, or *Admirable* : *Rabelais* was deceived in taking this *German Adjective* for the Name of the Lake itself.

The Truth is nevertheless, (why should I deny it) that I now and then discern in myself some indicative Signs of Old Age. Tell this, I prithee to no Body, but let it be kept very close and secret betwixt us two; for I find the Wine much sweeter now, more savoury to my Taste, and unto my Palate of a better Relish than formerly I was wont to do; and withal, besides mine accustomed Manner, I have a more dreadful Apprehension than I ever heretofore have had of lighting on bad Wine. Note and observe that this doth argue and portend I know not what of the *West* and *Occident* of my Time, and signifieth that the *South* and *Meridian* of mine Age is past. But what then? my Gentle Companion, That doth but betoken that I shall hereafter drink so much the more. That is not, the Devil hale it, the Thing that I fear; nor is it there where my Shoe pinches. The Thing that I doubt most, and have greatest Reason to dread and suspect, is, that through some long Absence of our King *Pantagruel* (to whom I must needs bear Company, should he go to all the Devils of *Barathum*) my future Wife will make me a Cuckold. This is, in Truth, the long and the short on't: for I am by all those whom I have spoke to menac'd and threatned with a Horned Fortune; and all of them affirm, it is the Lot to which from Heaven I am predestinated. Every one (answered Friar *John*) that would be a Cuckold, is not one: if it be thy Fate to be hereafter of the Number of that *Horned Cattle*, then may I conclude with an *Ergo*, thy Wife will be beautiful, and *Ergo*, thou wilt be kindly used by her: Likewise with this *Ergo* thou shalt be blessed with the Fruition of many Friends and Well-willers: and finally with this other *Ergo* thou shalt be *saved*, and have a Place in *Paradise*.
These

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These are Monachal Topicks (11) and Maxims of the Cloyster: thou mayst take more Liberty to sin: thou shalt be more at ease than ever: there will be never the less left for thee, nothing diminished, but thy Goods shall increase notably: and if so be it was preordinated for thee, wouldst thou be so impious as not to acquiesce in thy Destiny? Speak thou jaded Cod,

Faded C.
Mouldy C.
Musty C.
Poultry C.
Senseless C.
Foundred C.
Distempred C.
Bewrayed C.
Inveigled C.
Dangling C.
Stupid C.
Seedless C.
Soaked C.
Lowting C.
Discouraged C.
Surfeited C.
Peevish C.
Translated C.
Forlorn C.
Unfavoury C.
Worm-eaten C.
Overtolled C.

Miserable C.
Steeped C.
Kneaded with cold Water C.
Appealant C.
Swagging C.
Withered C.
Broken Reined C.
Defective C.
Crestfallen C.
Felled C.
Fleeted C.
Cloyed C.
Squeezed C.
Resty C.
Pounded C.
Loose C.
Coldish C.
Peckled C.
Churned C.
Filiped C.
Singlefied C.

Begrimed

(11) *Monachal Topics, &c.*] We have before seen *Panurge* using the *Topics* or Logical Inventions, to *Friar John*: and here we have *Friar John*, in his Turn, doing the like to him, in displaying the *Claustal Maxims* which are such as shew how little the State of Married People is regarded by Men of his Character.

Begrimed C.	Drained C.
Wrinkled C.	Haled C.
Fainted C.	Lolling C.
Extenuated C.	Drenched C.
Grim C.	Burst C.
Waxed C.	Stirred up C.
Inflamed C.	Mitred C.
Unhinged C.	Pedlingly furnished C.
Scurfy C.	Rusty C.
Stradling C.	Exhausted C.
Putrified C.	Perplexed C.
Maimed C.	Unhelved C.
Overlechred C.	Fizled C.
Druggely C.	Leprous C.
Mitified C.	Bruised C.
Goat-ridden C.	Spadonic C.
Weakened C.	Boughty C.
Assè-ridden C.	Mealy C.
Puff-pasted C.	Wrangling C.
St Anthonified C.	Gangreened C.
Untriped C.	Crustriffen C.
Blasted C.	Ragged C.
Cut off C.	Quelled C.
Beveraged C.	Bragodochio C.
Scarified C.	Beggarly C.
Dasht C.	Trepanned C.
Slasht C.	Bedusked C.
Infeebled C.	Emaculated C.
Whore-hunting C.	Corked C.
Deteriorated C.	Transparent C.
Chil C.	Vile C.
Scrupulous C.	Antidated C.
Crazed C.	Chopped C.
Tasteless C.	Pinked C.
Hacked C.	Cup-glassified C.
Flaggy C.	Fruitless C.
Scrubby C.	Riven C.

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Purfy C.	Sorrowful C.
Fuffy C.	Murthered C.
Jadish C.	Matachin-like C.
Fistulous C.	Besotted C.
Languishing C.	Customerless C.
Maleficated C.	Minced C.
Hectic C.	Exulcerated C.
Worn out C.	Patched C.
Ill-favoured C.	Stupified C.
Duncified C.	Annihilated C.
Macerated C.	Spent C.
Paralytic C.	Foiled C.
Degraded C.	Aguish C.
Benumbed C.	Disfigured C.
Bat-like C.	Disabled C.
Fart-shotten C.	Forceless C.
Sun-burnt C.	Censured C.
Pacified C.	Cut C.
Blunted C.	Rifled C.
Rankling tasted C.	Undone C.
Rooted out C.	Corrected C.
Costive C.	Slit C.
Hailed on C.	Skittish C.
Cuffed C.	Spungy C.
Buffeted C.	Botched C.
Whirreted C.	Dejected C.
Robbed C.	Jagged C.
Neglected C.	Pining C.
Lame C.	Deformed C.
Confused C.	Mischieved C.
Unfavoury C.	Cobled C.
Overthrown C.	Imbafed C.
Boulted C.	Ransacked C.
Trod under C.	Despised C.
Desolate C.	Mangy C.
Declining C.	Abased C.
Stinehing C.	Supine C.

Mended

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Mended C.	Crankred C.
Dismayed C.	Void C.
Harsh C.	Vexed C.
Beaten C.	Bestunk C.
Barred C.	Crooked C.
Abandoned C.	Brabbling C.
Confounded C.	Rotten C.
Lowtish C.	Anxious C.
Born down C.	Clouted C.
Sparred C.	Tired C.
Abashed C.	Proud C.
Unreasonable C.	Fractured C.
Opprest C.	Melancholy C.
Grated C.	Coxcomby C.
Falling away C.	Base C.
Smalcut C.	Bleaked C.
Disordered C.	Detested C.
Lattised C.	Diaphanous C.
Ruined C.	Unworthy C.
Exasperated C.	Checked C.
Rejected C.	Mangled C.
Belammed C.	Turned over C.
Febricitant C.	Harried C.
Perused C.	Flawed C.
Emaſculated C.	Froward C.
Roughly handled C.	Ugly C.
Examined C.	Drawn C.
Crackt C.	Riven C.
Wayward C.	Diſtaſteful C.
Hagled C.	Hanging C.
Gleaning C.	Broken C.
Ill-favoured C.	Limber C.
Pulled C.	Effeminate C.
Drooping C.	Kindled C.
Faint C.	Evacuated C.
Parched C.	Grieved C.
Paultry C.	Carking C.

Dis-

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Disorderly C.	Extirpated C.
Empty C.	Banged C.
Bisquoted C.	Stripped C.
Defisted C.	Hoary C.
Confounded C.	Winnowed C.
Hooked C.	Decayed C.
Divorous C.	Disastrous C.
Wearied C.	Unhandsome C.
Sad C.	Stummed C.
Vain-glorious C.	Barren C.
Poor C.	Wretched C.
Brown C.	Feeble C.
Shrunkin C.	Cast down C.
Abhorred C.	Stopped C.
Troubled C.	Kept under C.
Scornful C.	Stubborn C.
Dishonest C.	Ground C.
Reproved C.	Retchless C.
Cocketed C.	Weather beaten C.
Filthy C.	Flayed C.
Shred C.	Bauld C.
Chawned C.	Tossed C.
Short-winded C.	Flapping C.
Branchless C.	Cleft C.
Chapped C.	Meagre C.
Failing C.	Dumpified C.
Deficient C.	Supprest C.
Lean C.	Hagged C.
Consumed C.	Jawped C.
Used C.	Havocked C.
Puzzled C.	Astonished C.
Allayed C.	Dulled C.
Spoiled C.	Slow C.
Clagged C.	Plucked up C.
Palsey-strucken C.	Constipated C.
Amazed C.	Blown C.
Bedunfed C.	Blockify'd C.

Pom-

Pommeled C.
 All-to-be mawl'd C.
 Fallen away C.
 Unlucky C.
 Steril C.
 Beshitten C.
 Appeased C.
 Caitive C.
 Woful C.
 Unseemly C.
 Heavy C.
 Weak C.
 Prostrated C.
 Uncomely C.
 Naughty C.
 Laid flat C.
 Suffocated C.
 Held down C.
 Barked C.
 Hairless C.
 Flamping C.
 Hooded C.
 Wormy C.
 Befisted C.
 Faulty C.
 Bemealed C.
 Mortified C.
 Scurvy C.
 Bescabbed C.
 Torn out C.
 Subdued C.
 Sneaking C.
 Bare C.
 Swart C.
 Smutched C.
 Raised up C.
 Chopped C.

Flirted C.
 Blained C.
 Blotted C.
 Sunk in C.
 Gaffly C.
 Unpointed C.
 Beblistered C.
 Wizened C.
 Beggar-plated C.
 Douf C.
 Clarty C.
 Lumpish C.
 Abject C.
 Side C.
 Choaked up C.
 Backward C.
 Prolix C.
 Spotted C.
 Crumpled C.
 Frumpled C.
 State C.
 Corrupted C.
 Besflowred C.
 Amated C.
 Blackish C.
 Underlaid C.
 Loathing C.
 Ill-filled C.
 Bobbed C.
 Matted C.
 Tawny C.
 Whealed C.
 Besmeared C.
 Hollow C.
 Pantless C.
 Guizened C.
 Demiss C.

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Refractory C.	Lank C.
Rensy C.	Swashring C.
Frowning C.	Moyling C.
Limping C.	Swinking C.
Raveled C.	Harried C.
Rammish C.	Tugged C.
Gaunt C.	Towed C.
Beskimmered C.	Misused C.
Scraggy C.	Adamitical C.

Balockarfo to the Devil, my dear Friend *Panurge*, seeing it is so decreed by the Gods, wouldst thou invert the Course of the Planets, and make them retrograde? Wouldst thou disorder all the cœlestial Spheres? Blame the Intelligences, blunt the Spindles, join the Wherves, slander the Spinning Quills, reproach the Bobbins, revile the Clew-bottoms, and finally ravel and untwist all the Threads of both the Warp and the Wast of the weer'd Sister-*Parcæ*? What a Pox to thy Bones dost thou mean, stony Cod? Thou wouldst if thou couldst, a great deal worse than the Giants of old intended to have done. Come, hither, *Billicullion*; whether wouldst thou be jealous without Cause, or be a Cuckold and know nothing of it? Neither the one nor the other (quoth *Panurge*) would I chuse to be: but if I get an inkling of the Matter, I will provide well enough, or there shall not be one Stick of Wood within five hundred Leagues about me, whereof to make a Cudgel. In good Faith, Friar *John*, I speak now seriously unto thee, I think it will be my best not to marry: hearken to what the Bells do tell me, now that we are nearer to them: *Do not Marry, Marry not, not, not, not, not; Marry, Marry not, not, not, not, not: if thou Marry, thou wilt miscarry, carry, carry; about's*

thou'lt repent it, resent it, sent it: if thou Marry, thou a Cuckold, a Cou-cou-Cuckoe, Cou-cou-Cuckold thou shalt be. By the worthy Wrath of God, I begin to be angry; this *Campanilian* Oracle fretteth me to the Gutts, a *March-Hare* was never in such a Chase as I am. O how I am vexed! you Monks and Friars of the Cowl-pated, and Hood-pol'd Fraternity, have you no Remedy nor Salve against this Malady of grafting Horns in Heads? Hath Nature so abandoned human Kind, and of her Help left us so destitute, that married Men cannot know how to sail through the Seas of this mortal Life, and be safe from the Whirlpools, Quicksands, Rocks, and Banks, that lie alongst the Coast of *Cornwall*.

I will (said Friar *John*) shew thee a Way, and teach thee an Expedient, by Means whereof thy Wife shall never make thee a Cuckold without thy Knowledge, and thine own Consent. Do me the Favour, I pray thee, (quoth *Panurge*) my pretty, soft downy Cod; now tell it, *Billy*, I beseech thee. Take (quoth Friar *John*) *Hans* (4) *Carvel's* Ring upon thy Finger, who was the King of *Melinda's* chief Jeweller; besides that, this *Hans Carvel* had the Reputation of being very skilful and expert in the Lapidary's Profession: he was a studious, learned and ingenious Man, a scientific Person, full of Knowledge, a great Philosopher, of a sound Judgment, of a prime Wit, good Sense, clear-spirited, an honest Creature, courteous, charitable, Giver of Alms, and of a jovial Humour, a Boon Companion, and a merry Blade, if ever there was any in the World: he was somewhat Gorbellied, had a little Shake in his

(4) *Hans Carvel's Ring.*] This Tale has *Poggius* for it's Author in his *Facetia*, but, before *Rabelais*, *Ariosto* had brought it into his Fifth Satyr.

23 JY 55



Hans Carvel's Ring.

Parr. Sculp.

A subject handled with much pleasure by Poggius, Ariosto, Rabelais, Fontaine & other Great Wits, especially our own Prior who expatiates upon it more than any of the others, & treats it with more Unction, as if French phrase is.

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his Head, and in Effect unwieldy of his Body; in his old Age he took to Wife the Bailiff of *Concordat's* Daughter, a young, fair, jolly, gallant, spruce, frisk, brisk, neat, feat, smirk, smug, compt, quaint, gay, fine, trixy, trim, decent, proper, graceful, handsome, beautiful, comely; and kind, a little too much to her Neighbours and Acquaintance.

Hereupon it fell out, after the expiring of a scantling of Weeks, that Master *Carvel* became as jealous as a Tyger, and entered into a very profound Suspicion, that his new-married Gixy did keep a Buttock-stirring with others: to prevent which Inconveniency, he did tell her many tragical Stories of the total Ruin of several Kingdoms by Adultery; did read unto her the Legend of chaste Wives; then made some Lectures to her in the Praise of the choice Virtue of Pudicity, and did present her with a Book in Commendation of conjugal Fidelity: wherein the Wickedness of all licentious Women was odiously detested: and withal, he gave her a Chain enriched with pure oriental Saphires. Notwithstanding all this, he found her always more and more inclined to the Reception of her Neighbour Copes-mates, that Day by Day his Jealousy increased; in sequel whereof, one Night as he was lying by her, whilst in his Sleep, the rambling Fancies of the lecherous Deportments of his Wife, did take up the Celluls of his Brain, he dreamt that he encountred with the Devil, to whom he had discovered to the full the buzzing of his Head, and Suspicion that his Wife did tread her Shoe awry; the Devil, he thought, in this Perplexity, did for his Comfort, give him a Ring, and therewithal did kindly put it on his Middle finger, saying, *Hans Carvel,*

I give thee this Ring : whilst thou carriest it upon that Finger, thy Wife shall never carnally be known by any other than thyself, without thy special Knowledge and Consent. Grammercy (quoth *Hans Carvel*) my Lord Devil, I renounce *Mahomet*, if ever it shall come off my Finger. The Devil vanished, as is his Custom, and then *Hans Carvel* full of Joy awaking, found that his Middle-finger was as far as it could reach within the *What-do-you-call-it* of his Wife. I did forget to tell thee, how his Wife, as soon as she had felt the Finger there, said in recoiling her Buttocks, Off, yes, nay, tut, pish, tush, aye, Lord, that is not the Thing which shoul' be put upin that Place. With this *Hans Carvel* thought that some pilfering Fellow was about to take the Ring from him.

Is not this an infallible and sovereign Preservation? Therefore, if thou wilt believe me, in Imitation of this Example, never fail to have continually the Ring of thy Wife's Commodity upon thy Finger. When that was said, their Discourse and their Way ended.

C H A P.

C H A P. XXIX.

How Pantagruel convocated together a Theologian, Physician, Lawyer, and Philosopher, for extricating Panurge out of the Perplexity wherein he was.

NO sooner were they come into the Royal Palace, but they, to the full, made Report unto *Pantagruel* of the Success of their Expedition; and shew'd him the Response of *Raminagrobis*. When *Pantagruel* had read it over and over again, the oftener he perused it, being the better pleased therewith; he said, in addressing his Speech to *Panurge*, I have not as yet seen any Answer framed to your Demand, which affordeth me more Contentment: for in this his succinct Copy of Verses, he summarily, and briefly, yet fully enough, expresth, how he would have us to understand, that every one in the Project and Enterprize of Marriage, ought to be his own Carver, sole Arbitrator of his proper Thoughts, and from himself alone take Counsel in the main and peremptory Closure of what his Determination should be, in either his Assent to, or dissent from it. Such always hath been my Opinion to you, and when at first you spoke thereof to me, I truly told you this same very Thing; but tacitly you scorned my Advice, and would not harbour it within your Mind. I know

know for certain, and therefore may I with the greater Confidence utter my Conception of it, that *Philanty*, or Self-love, is that which blinds your Judgment, and deceiveth you.

Let us do otherways, and that is this: whatever we are, or have, consisteth in three Things: the Soul, the Body, and the Goods: now for the Preservation of these three, there are three Sorts of learned Men ordained, each respectively to have care of that one which is recommended to his Charge. *Theologues* are appointed for the Soul, *Physicians* for the Welfare of the Body, and *Lawyers* for the Safety of our Goods: hence it is, that it is my Resolution to have on Sunday next with me at Dinner, a *Divine*, a *Physician*, and a *Lawyer*, that with those three assembled thus together, we may in every Point and Particle, confer at large of your Perplexity. By (1) *St Picot* (answered *Panurge*) we never shall do any Good that Way: I see it already, and you see yourself how the World is vilely abused, as when with a Fox-tail one claps another's Breech, to cajole him. We give our Souls to keep to the *Theologues*, who for the greater Part are *Heretics*: our Bodies we commit to the *Physicians*, who never themselves take any *Physic*: and then we intrust our Goods to *Lawyers*, who never go to *Law* against one another. (2) You speak like a Courtier (quoth *Pantagrue*) but the first Point of your Assertion is to be denied: for we daily see how good *Theologues* make it their chief Business, their whole and sole Employment, by their Deeds, their Words, and Writings, to extirpate Errors and

(1) *St Picot*.] See this explained elsewhere.

(2) *You speak like a Courtier*.] Courtiers despise Men o Letters because themselves are illiterate.

and Heresies out of the Hearts of Men ; and in their stead profoundly, plant the true and lively Faith. The second Point you spoke of I commend : for whereas the Professors of the Art of *Medicine*, give so good Order to the *Prophylactic*, or *Conservative* Part of their Faculty, in what concerneth their proper Healths, that they stand in no need of making use of the other Branch, which is the *Curative*, or *Therapeutic*, by Medicaments. As for the third, I grant it it to be true : for learned *Advocates* and *Counsellors* at *Law*, are so much taken up with the Affairs of others in their Consultations, Pleadings, and such-like Patrocinations of those who are their Clients, that they have no Leisure to attend any Controversies of their own. Therefore on the next ensuing *Sunday*, let the Divine be our godly Father *Hippothadeus*, the Physician our honest Master *Rondibilis*, and the Legist our good Friend *Bridlegoose* : nor will it be (to my thinking) amiss, that we enter into the *Pythagoric Tetrade*, and choose for an Assistant to the three aforementioned Doctors, our ancient faithful Acquaintance, the Philosopher *Trouillogan* ; especially seeing a perfect Philosopher, such as is (3) *Trouillogan*, is able positively to resolve all whatsoever Doubts you can propose. *Carpalim*, have you a care to have them here all Four on *Sunday* next at Dinner, without fail.

I believe (quoth *Epistemon*) that throughout the whole Country, in all the Corners thereof, you could not have pitched upon such other four: which I speak not so much in Regard of

K

the

(3) *Trouillogan*.] A Man who for Want of Thought, is continually twisting and twirling his Gloves (*gans*.) *Trouillar*, from *torcular* is to twist. *Treuil* from *torculum* is a Press.

the most excellent Qualifications and Accomplishments wherewith all of them are endowed for the respective Discharge and Management of each his own Vocation and Calling, (wherein without all Doubt or Controversy, they are the Paragons of the Land, and surpass all others) besides that *Rondibilis* is married now, who before was not: *Hippothadeus* was not before, nor is yet: *Bridle-goose* was married once, but is not now: and *Trouillogan* is married now, who wedded was to another Wife before. Sir, if it may stand with your good liking, I will ease *Carpalim* of some Parcel of his Labour, and invite *Bridlegoose* myself, with whom I of a long Time have had a very intimate Familiarity, and unto whom I am to speak on the Behalf of a pretty, hopeful Youth, who now studieth at *Toulouse*, under the most learned, virtuous Dr *Boissonnet*. Do what you deem most expedient (quoth *Pantagrue*) and tell me, if my Recommendation can in any Thing be serviceable for the promoting of the Good of that Youth, or otherways tend to the bettering of the Dignity and Office of the worthy *Boissonnet*, whom I do so love and respect, for one of the ablest and most sufficient in his Way, that any where are extant. Sir, I will use therein my best Endeavours, and heartily bestir myself about it.

C H A P. XXX.

*How the Theologue, Hippothadeus giveth
Counsel to Panurge in the Matter and
Busines of his Nuptial Enterprize.*

THE Dinner on the subsequent Sunday, was no sooner made ready, than that the aforementioned invited Guests gave thereto their Appearance, all of them; *Bridlegoose* only excepted, who was the Deputy-Governor of the *Fonsbeton*. At the ushering in of the second Service, *Panurge*, making a low Reverence, spake thus; Gentlemen; the Question I am to propound unto you shall be uttered in very few Words; *Should I marry or no?* If my Doubt herein be not resolved by you, I shall hold it altogether insolvable, as are the *Insolubilia* (1) *de Aliaco*; for all of you are elected, chosen, and culled out from amongst others, every one in his own Condition and Quality, like so many picked Peas on a Carpet.

The Father *Hippothadeus* in Obedience to the bidding of *Pantagruel*, and with much Courtesy to the Company, answered exceeding modestly, after this Manner; My Friend, you are pleased to ask Counsel of us; but first you must consult with yourself. Do you find any Trouble or Disquiet in your Body by the importunate Stings

K 2

and

(1) *Insolubilia de Aliaco.*] *Peter d'Ailly*, one of whose *Insolubilia* was: *An Porcus qui ad venalitium agitur, ob bēmine an à funiculo teneatur.*

and Pricklings of the Flesh? That I do (quoth *Panurge*) in a hugely strong and almost irresistible Measure: be not offended, I beseech you, good Father, at the Freedom of my Expression. No truly, Friend, not I, (quoth *Hippothadeus*) there is no Reason why I should be displeased therewith: but in this carnal Strife and Debate of yours, have you obtained from God the Gift and *special Grace* of Continency? In good Faith, not, (quoth *Panurge*). My Counsel to you in that Case (my Friend) is, that you marry, (quoth ~~*Hippothadeus*~~) for you should rather choose to marry once, than to burn still in Fires of Concupiscence. Then *Panurge*, with a jovial Heart and a loud Voice cried out, That is spoke gallantly, without circumbilivaginating about and about, and never hit it in it's centred Point. Gramercy, my good Father: In truth. I am resolved now to marry, and without fail I shall do it quickly, I invite you to my Wedding; by the Body of a Hen, we shall make good Cheer, and be as merry as Crickets: You shall wear the Bridegroom's Colours; and if we eat a Goose, my (2) Wife shall not roast it for me. I shall intreat you to lead up the first Dance of the Bride's Maids, if it may please you to do me so much Favour and Honour. There resteth yet a small Difficulty, a little Scruple, yea, even less than nothing, whereof I humbly crave your Resolution;

(2) *My Wife shall not roast it for me.*] In the Farce of *Patelin*, the Woolen-Draper whom *Patelin* promised to treat that very Evening with a Goose of his (*Patelin's*) Wife's own roasting, was deceived by that Impostor, who had not wherewithal to buy a Goose. Here *Panurge*, to let *Hippothadeus* know, that he would in good Earnest regale him with a roasted Goose, tells him before-hand, that it shall not fare with his Goose, as with *Patelin's*.

solution; shall I be a Cuckold, Father, yea, or no? By no means, (answered *Hippothadeus*) will you be cuckolded, if it please God. O the Lord help us now (quoth *Panurge*), whither are we driven to, good Felks? To the *Conditionals*, which according to the Rules and Precepts of the Dialectic Faculty, admit of all Contradictions and Impossibilities. *If my Transalpine Mule had Wings, my Transalpine Mule would fly.* If it please God, I shall not be a Cuckold; but I shall be a Cuckold, if it please him. Good God, if this were a Condition which I knew how to prevent, my Hopes should be as high as ever, nor would I despair. But you here send me to God's Privy Council, to the Closet of his *little Pleasures*. You my *French* Countrymen, which is the way you take to go thither?

My honest Father, I believe it will be your best not to come to my Wedding: The Clutter and dingle-dangle Noise of Marriage Guests will disturb you, and break the serious Fancies of your Brain. You love Repose, with Solitude and Silence; I really believe you won't come. And then you dance but indifferently, and would be out of Countenance at the first Entry. I will send you some good things to your Chamber, together with the *Bride's Favour*, and there you may drink our Health, if it may stand with your good liking. My Friend (quoth *Hippothadeus*) take my Words in the Sense wherein I meant them, and do not mis-interpret me. When I tell you, *if it please God*, do I to you any Wrong therein? Is it an ill Expression? Is it a blaspheming Clause or Reserve any ways scandalous unto the World? Do not we thereby honour the Lord God Almighty, Creator, Protector, and Conserver of all Things? Is not that a Mean, whereby we do acknowledge

him to be the sole Giver of all whatsoever is good? Do not we in that manifest our Faith, that we believe all Things to depend upon his infinite and incomprehensible Bounty? And that without him nothing can be produced, nor after it's Production be of any Value, Force, or Power, without the concurring Aid and Favour of his assisting Grace? Is it not a canonical and authentic Exception, worthy to be premised to all our Undertakings? Is it not expedient that what we propose unto ourselves, be still referred to what shall be disposed of by the Sacred Will of God, unto which all Things must acquiesce in the Heavens as well as on the Earth? Is not that verily a sanctifying of his Holy Name? My Friend, you shall not be a Cuckold, if it please God; nor shall we need to despair of the Knowledge of his good Will and Pleasure herein, as if it were such an abstruse and mysteriously hidden Secret, that for the clear Understanding thereof it were necessary to consult with those of his celestial Privy Council, or expressly make a Voyage into the *Empyrean* Chamber, where Order is given for the effectuating of his most holy Pleasures. The Great God hath done us this Good, that he hath declared and revealed them to us openly and plainly, and described them in the Holy Bible. There will you find that you shall never be a Cuckold, that is to say, your Wife shall never be a Strumpet, if you make choice of one of a commendable Extraction, descended of honest Parents, and instructed in all Piety and Virtue: Such a one as hath not at any time hanted or frequented the Company or Conversation of those that are of corrupt or depraved Manners; one loving and fearing God, who taketh a singular Delight in drawing near to him by Faith, and the cordial observing of his sacred Commandments:

And

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And finally, one who standing in awe of the divine Majesty of the most High, will be loth to offend him, and lose the favourable Kindness of his Grace through any Defect of Faith, or Transgression against the Ordinances of his Holy Law, wherein Adultery is most rigorously forbidden, and a close Adherence to her Husband alone most strictly and severely enjoined; yea, in such sort, that she is to cherish, serve and love him above any thing, next to God, that meriteth to be beloved. In the Interim, for the better schooling of her in these Instructions, and that the wholsom Doctrine of a Matrimonial Duty may take the deeper Root in her Mind, you must need carry yourself so on your Part, and your Behaviour is to be such, that you are to go before her in a good Example, by entertaining her unfeignedly with a conjugal Amity, by continually approving yourself in all your Words and Actions a faithful and discreet Husband; and by living not only at Home, and privately with your own Household and Family, but in the Face also of all Men, and open View of the World, devoutly, virtuously, and chastly, as you would have her on her Side to deport and demean herself towards you, as becomes a godly, loyal and respectful Wife, who maketh Conscience to keep inviolable the Tie of the matrimonial Oath. For as that *Looking-glass* is not the best which is most deck'd with Gold and Precious Stones, but that which representeth to the Eye the liveliest Shapes of Objects set before it: Even so that Wife should not be most esteemed who richest is, and of the noblest Race, but she who fearing God conforms herself nearest unto the Humour of her Husband. Consider how the *Moon* doth not borrow her Light from *Jupiter*, *Mars*, *Mercury*, or any

other of the Planets; nor yet from any of those splended Stars which are set in the spangled Firmament; but from her Husband only, the bright *Sun*, which she receiveth from him more or less, according to the manner of his *Aspect*, and variously bestowed Eradiations. Just so should you be a Pattern to your Wife in Virtue, goodly Zeal and true Devotion, that by your Radiance in darting on her the *Aspect* of an exemplary Goodness, she, in your Imitation, may outshine the Luminaries of all other Women. To this Effect you daily must implore God's Grace to the Protection of you both. You would have me then (quoth *Panurge*, twisting the Whiskers of his Beard on either side with his Thumb and Fore finger of his left Hand) to espouse and take to Wife the prudent frugal Woman described by *Solomon*: Without all doubt she is dead, and truly to my best Remembrance I never saw her; the Lord forgive me. Nevertheless I thank you, Father; eat this Slice of Marchpane, it will help your Disgestion; then shall you be presented with a Cup of Claret Hypocras, which is right healthful and stomached. Let us proceed.

C H A P.

C H A P. XXXI.

*How the Physician Rondibilis counselleth
Panurge.*

PANURGE continuing his Discourse, said,
The first Word which was spoken by him
who guelled the lubbardly quaffing Monks of *Saus-
finiac* (1), after that he had unstoned Friar *Caul-
deriel*, was this, *To the rest*. In like manner, I
say, *To the rest*. Therefore I beseech you, my
good Master *Rondibilis*, should I marry or not?
By the Ambling of my Mule (2), quoth *Rondibilis*,
I know not what Answer to make to this Problem
of yours. You say that you feel in you the
pricking Stings of Sensuality, by which you are
stirred up to Venery. I find in our Faculty of
Medicine, and we have founded our Opinion therein
upon the deliberate Resolution and final Decision

K 5

of

(1) *Monks of Sausfiniac.*] May not this be the Story which
Tbevet, l. iii. c. lxxv. of his *Eminent Men*, relates of certain
Monks of the Abby of *Cluny*, who because of their irregu-
lar, dissolute Lives, their Prior *Philip Bourgoing* had them
all cut, one after another, in a Place of the Convent whither
he had sent for them separately?

(2) *By the Ambling of my Mule.*] So it is in the Original;
par les Ambles de mon Mulet. I know not what Sir T. U.
means by the raking Pace of my Mule. In *Rondibilis*, the
Author touches *William Rondelet* a Physician of *Montpellier*,
a huge corpulent Man (*see de Tbou*). *Rabelais* makes him
swear in this manner, because there was nothing more valuable
to him than the Ambling of his Mule, which might often have
endangered his Neck, had he put the Beast upon a Trot or
a Gallop.

of the ancient *Platonics*, that *Carnal Concupiscence* is cooled and quelled five several ways.

First, By the means of *Wine* (3). I shall easily believe that (quoth *Friar John*), for when I am well whittled with the Juice of the Grape, I care for nothing else so I may sleep. When I say (quoth *Rondibilis*) that *Wine* abateth Lust, my Meaning is, *Wine* immoderately taken; for by Intemperancy proceeding from the excessive drinking of strong Liquor, there is brought upon the Body of such a Swill-down Bouser a Chilness in the Blood, a Slackening in the Sinews, a Dissipation of the Generative Seed, a Numbness and Hebetation of the Senses, with a perversive Wri-ness and Convulsion of the Muscles; all which are great Lets and Impediments to the Act of Generation. Hence it is that *Bacchus*, the God of Bibbers, Tiplers and Drunkards is most commonly painted Beardless, and clad in a Womans Habit, as a Person altogether Effeminate, or like a libbed Eunuch. *Wine* nevertheless taken moderately worketh quite contrary Effects, as is implied by the old Proverb, which saith, That *Venus* takes cold when not accompanied with *Ceres* and *Bacchus*. This Opinion is of great Antiquity, as appeareth by the Testimony of *Diodorus the Sicilian* (4),
and

(3) *By means of Wine.*] *Scævola de St Marthe* says of *Rondibilis*, that he drank nothing but Water, whether because he had a natural Aversion to Wine, or that his Nurse having given him the foul Disease, an Indisposition, occasioned by the Relicks of it, obliged him to refrain from Wine, the remaining Part of his Life. See the History which *John-Stephen Strobelberg* has published, of the University of *Montpellier*.

(4) *Diodorus the Sicilian.*] *Fabulantur antiqui, filium Dionysii ac Veneris Priapum fuisse: ducti vero satis simili conjectura, quod qui vino indulgent, sunt natura ad Venerem promptiores.* l. v. c. i. of *Diodorus Siculus*. These are Words quoted from

and confirmed by *Pausanias* (5), and universally held amongst the *Lampsacians*, that *Don Priapos* was the Son of *Bacchus* and *Venus*.

Secondly, The Fervency of Lust is abated by certain Drugs, Plants, Herbs and Roots, which make the Taker cold, maleficated, unfit for, and unable to perform the Act of Generation; as hath been often experimented in the Water-lilly, *Heraclea*, *Agnus Castus*, Willow-twigs, Hemp stalks, Woodbind, Honey-suckle, Tamarisk, Chast-tree, Mandrake, Bennet, Kechuglossé, the Skin of *Hippopotamus*, and many other such, which by convenient Doses proportioned to the peccant Humour and Constitution of the Patient, being duly and seasonably received within the Body, what by their Elementary Virtues on the one side, and peculiar Properties on the other, do either benumb, mortify and beclumpse with Cold the prolific Semence; or scatter and disperse the Spirits, which ought to have gone along with, and conducted the Sperm to the Places destinated and appointed for it's Reception. Or lastly, shut up, stop and obstruct the Ways, Passages, and Conduits through which the Seed should have been expelled, evacuated and ejected. We have nevertheless of those Ingredients, which being of a contrary Operation, heat the Blood, bend the Nerves, unite the Spirits, quicken the Senses, strengthen the Muscles, and thereby rouze up, provoke, excite and inable a Man to the vigorous Accomplishment of the Feat of Amorous Dalliance. I have no need of those (quoth *Panurge*), God be thanked, and you my good Master. Howsoever I pray you take no Exception or Offence at these my Words; for what

I have

from an ancient Translation of that Author printed by *Gryphius's* Heirs. The *Greek* Text, Edition of *Hanau* 1604, says much the same thing, but then it is in l. iv.

(5) *Pausanias*.] In his *Bœoticks*.

I have said was not out of any ill Will I did bear to you, the Lord knows.

Thirdly, The Ardour of Lechery is very much subdued and mated (checkt) by frequent *Labour* and continual Toiling: For by painful Exercises and laborious Working, so great a Dissolution is brought upon the whole Body, that the Blood which runneth along the Channels of the Veins thereof, for the Nourishment and Alimentation of each of it's Members, hath neither Time, Leisure, nor Power to afford the Seminal Resudation, or Superfluity of the third Concoction, which Nature most carefully reserves for the Conservation of the Individual, whose Preservation she more heedfully regardeth than the propagating of the Species, and multiplication of human Kind. Whence it is, that *Diana* is said to be chaste, because she is never idle, but always busied about her Hunting. For the same Reason was a Camp, or Leaguer of old called *Castrum* (6), as if they would have said *Castum*: because the Soldiers, Wrestlers, Runners, Throwers of the Bar, and other such like athletic Champions, as are usully seen in a Military Circumvallation, incessantly travel and turmoil, and are in a perpetual Stir and Agitation. To this Purpose *Hippocrates* also writeth in his Book, *De Aëre Aqua & Locis*: That in his Time there were People in *Scythia* as impotent as Eunuchs, in the Discharge of a Venereal Exploit; because that without any Cessation, Pause, or Respite, they were never from off Horseback, or otherways assiduously employed in some troublesome and molesting Drudgery. On the

(6) *Castrum, quasi Castum.*] *Castra*, says *Isidorus* in his *Etymologies*, lib. ix. *sunt, ubi miles steterit; dicta autem castra, quasi casta, id quod ibi castraretur libido.* A Castle, from *Castrating of Lust!* Parliament, from *parler* and *mens*, speaking one's Mind!! Firmament, *Firma mentis*, a Farm for the Mind!!!

the other Part, in Opposition and Repugnancy hereto, the Philosophers say, *That Idleness is the Mother of Lechery*. When it was asked *Ovid* (7), Why *Ægistus* became an Adulterer? he made no Answer but this, *Because he was idle*. Who were able to rid the World of Loytring and Laziness, might easily frustrate and disappoint *Cupid* (8) in all his Designs, Aims, Engines and Devices, and so disable and appall him, that his Bow, Quiver, and Darts should from thenceforth be a meer need-
less Load and Burthen to him : for that it could not then lie in his Power to strike or wound any of either Sex, with all the Arms he had. He is not, I believe, so expert an Archer, as that he can hit the Cranes flying in the Air, or yet the young Stags skipping through the Thickets, as the *Parthians* knew well how to do ; that is to say, People moyling, stirring, and hurrying up and down, restless, and without Repose. He must have those husht, still, quiet, lying at stay, lither, and full of Ease, whom he is able, though his Mother help him, to touch; much less to pierce with all his Arrows: in Confirmation hereof, *Theophrastus* being asked on a Time, What Kind of Beast or Thing he judged a toyish, wanton Love to be? he made Answer, *That it was a Passion of idle and sluggish Spirits* (9). From which pretty Description of tickling Love-tricks that of *Diogenes's* hatching was not very discrepant, when he defined Le-
chery

(7) *Ovid. &c.] De Remed. Amoris.*

Quæritur *Ægistus* quare sit factus adulter;
In promptu causa est, desidiosus erat.

(8) *Cupid, &c.] Encore Ovid:*

Otia si tollas, periëre Cupidinis Artes.

(9) *That is was, &c.] This Apothegm is Diogenes the Cynic's, not Diogenes Laërtius's.*

chery, *Occupation of Folks destitute of all other Occupation.* For this Cause the *Sicyonian Sculptor Canachus* (10), being desirous to give to understand, that Sloath, Drouziness, Negligence, and Laziness were the prime Guardians and Governesses of Ribaldry, made the Statue of *Venus* (not standing, as other Sculptors used to do, but) sitting.

Fourthly, The tickling Pricks of Incontinency are blunted by an eager Study; for from thence proceedeth an incredible Resolution of the Spirits, that oftentimes there do not remain so many behind as may suffice to push and thrust forwards the Generative Resudation to the Places thereto appropriated, and therewithal inflate the cavernous Nerve, whose Office is to ejaculate the Moisture for the Propagation of human Progeny. Least you should think it is not so, be pleased but to contemplate a little the Form, Fashion, and Carriage of a Man exceeding earnestly set upon some learned Meditation, and deeply plunged therein, and you shall see how all the Arteries of his Brains are stretched forth, and bent like the String of a Cross-bow, the more promptly, dexterously, and copiously to suppeditate, furnish, and supply him with store of Spirits, sufficient to replenish, and fill up the Ventricles, Seats, Tunnels, Mansions, Receptacles, and Celluls of the common Sense; of the Imagination, Apprehension, and Fancy of the Ratiocination, Arguing, and Resolution; as likewise of the Memory, Recordation, and Remembrance; and with great Alacrity, Nimbleness, and Agility to run, pass, and course from the one to the other, through those Pipes, Windings, and Conduits, which to skillful Anatomists are perceivable, at the end of the *Wonderful Net*, where all the Arteries close

(10) Canachus.] See *Pausanius's Corinthians*.

close in a terminating Point: Which Arteries taking their Rise and Origin from the *left Capsula* of the Heart, bring through several Circuits, Ambages, and Anfractuosities, the Vital Spirits, to subtilize and refine them to the *Ætherial Purity* of Animal Spirits. Nay, in such a studiously musing Person, you may espy so extravagant Raptures of one, as it were out of himself, that all his natural Faculties for that time will seem to be suspended from each their proper Charge and Office, and his exterior Senses to be at a Stand. In a Word, you cannot otherways choose than think, that he is by an extraordinary Extasy quite transported out of what he was, or should be; and that *Socrates* did not speak improperly, when he said, *That Philosophy was nothing else but a Meditation upon Death*. This possibly is the Reason, why *Democritus* (11) deprived himself of the Sense of Seeing, prizing at a much lower Rate the Loss of his Sight, than the Diminution of his Contemplations; which he frequently had found disturbed by the vagrant, flying-out Strayings of his unsettled and roving Eyes. Therefore is it, that *Pallas*, the Goddess of Wisdom, Tutress, and Guardianess of such as are diligently studious, and painfully industrious, is, and hath been still accounted a Virgin. The *Muses* upon the same Consideration are esteemed perpetual Maids: And the *Graces* for the like Reason, have been held to continue in a sempiternal Purity. I remember to have read (12), That *Cupid* on a Time being asked of his Mother *Venus*, why he did not assault and set upon the *Muses*, his Answer was, *That he found them so fair, so sweet,*
so

(11) *Democritus, &c.*] *Vid. Cicero, lib. v. Tusc. Questions,* and *Plutarch's Treatise of Curiosity.*

(12) *To have read.*] In *Lucian*, in the Dialogue intituled, *Venus and Cupid.*

so fine, so neat, so wise, so learned, so modest, so discreet, so courteous, so virtuous, and so continually busied and employed: One in the Speculation of the Stars; another in the Supputation of Numbers; the third in the Dimension of Geometrical Quantities; the fourth in the Composition of Heroic Poems; the fifth in jovial Interludes of a Comic Strain; the sixth in the stately Gravity of a Tragic Vein; the seventh in the melodious Disposition of Musical Airs; the eighth in the compleatest manner of writing Histories, and Books on all sorts of Subjects; and the ninth in the Mysteries, Secrets, and Curiosities of all Sciences, Faculties, Disciplines, and Arts whatsoever, whether Liberal or Mechanic; that approaching near unto them, he unbended his Bow, shut his Quiver, and extinguished his Torch, through meer Shame and Fear, that by Mischance he might do them some Hurt or Prejudice: which done, he thereafter put off the Fillet wherewith his Eyes were bound, to look them in the Face, and to hear their Melody and poetic Odes. There took he the greatest Pleasure in the World; that many times he was transported with their Beauty and pretty Behaviour, and charmed asleep by the Harmony: So far was he from assaulting them, or interrupting their Studies. Under this Article may be comprised, what *Hippocrates* wrote in the aforecited Treatise concerning the *Scythians*, as also that in a Book of his, intituled, *Of Breeding and Production*; where he hath affirmed all such Men to be unfit for Generation, as have their *Parotid* Arteries cut, whose Situation is beside the Ears: For the Reason given already, when I was speaking of the Resolution of the Spirits, and of that spiritual Blood, whereof the Arteries are the sole and proper Receptacles; and that likewise he doth maintain a large Portion

tion of the Parastatic Liquor, to issue and descend from the Brains and Backbone.

Fifthly, (13) By the too frequent Reiteration of of the Act of Venery. There did I wait for you (quoth *Panurge*) and shall willingly apply it to myself, whilst any one that pleaseth may, for me, make use of any of the four preceding. That is the very same thing (quoth Fryar *John*) which (14) Father *Scyllino*, Prior of Saint *Victor*, at *Marseilles*, calleth by the Name of *Maceration*, (*Mortification*) and taming of the *Flesh*. I am of the same Opinion; and so was the Hermit of Saint *Radegonde*, a little above *Chinon*: For (quoth he) the *Hermites* of *Thebaide* can no more aptly or expediently macerate and bring down the Pride of their Bodies, daunt and mortifie their lecherous Sensuality, or depress

(13) *By the too frequent, &c.*] *Rabelais* only says, *Quintement, par l'Acte Venerien*. Which, tho' Concise, is more Significant than that Multiplicity or rather Superfluity of Words the Translator useth here, and indeed every where. *Rabelais* is as much to be admired for the Conciseness of his Style, as for the easiness of it: To which I may add the Correctness of his Language and Fitness of his Words, almost inimitable in a Translation, without the Application of a good deal of Thought, and that continually. To explain my meaning by an Example, Speaking of the Weapons the People of *Corinth* provided themselves with against they were besieged, he calls 'em *Repugnatory* Weapons, not *Expugnatory* Weapons, as our Translator inadvertently turns it.

(14) *Father Scyllino*,] *Rabelais's* Word is *FRAY Scyllino*: *Fray* means *Frere*, i. e. *Brother* (not *Father*). *Scyllino*, or, as some Editions, and particularly this of *M. D. C.* has it, *Scyllo*, may come from *Scilla*, a *Sea-onion* (*Squill*). *Bocace* in one of his Novels, calls a certain Monk *Brother Onion* (*Frate Cipolla*.) *Rabelais*, in imitation of him might have used the same Appellation here (*Frere Oignon*, *Brother Onion*), but he chose rather that of *Brother Sea-Onion* (*Fray Scyllo*) because he was a Monk of *Marseilles* a maritime City. The Story itself is the same with that which *Poggius* tells of a certain

depress and overcome the Stubbornness and Rebellion of the Flesh, then by *dussing* and *sanferluching* it Five and twenty, or Thirty times a Day. I see *Panurge*, quoth *Rondibilis*, neatly featured, and proportioned in all the Members of his Body, of a good Temperament in his Humours, well complexioned in his Spirits, of a competent Age, in an opportune Time, and of a reasonably forward Mind to be married: truly, if he encounter with a Wife of the like Nature, Temperament, and Constitution, he may beget upon her Children worthy of some (15) *Transpontine* Monarchy; and the sooner he marry, it will be the better for him, and the more conducive for his Profit, if he would see and have his Children in his own time well provided for. Sir, my worthy Master (quoth *Panurge*) I will do it, do not you doubt thereof; and that quickly enough, I warrant you. Nevertheless, whilst you were busied in the uttering of your Learned Discourse, this Flea which I have in

tain Hermit of *Pisa*. *Eremita*, says he, *qui Pisis morabatur, tempore Petri Gambacurta, meretricem noctu in suam cellulam deduxit, vigesiesque ea nocte mulierem cognovit; semper cum moveret clunes ut crimen fugeret luxuria, vulgaribus verbis dicens; domati carne cativella, hoc est: Doma te, miserrima caro. Scyllo*, as the Edition of 1626 has it instead of *Scillino*, seems to allude to the Greek Verb *σκόλλω*, *molestiam exhibeo*, *fatigo*, to describe a Monk who, like him here, fatigues himself in taming his Flesh: and this Name does not ill suit a Religious of a House like that of *St Victor*, at *Marseilles*, where 'tis said, they take the Vow of Chastity only *in quantum potest humana fragilitas pati*. This is the Abbe Guyer's Remark written with his own Hand in the Margin of his *Rabelais*, in this place. I shall conclude this *long*, (tho' I hope, not tedious) Note with observing that almost all the Printers of *Rabelais*, not understanding the word *Fray*, put it, some of 'em *feray* others *je feray*.

(15) *Transpontine Monarchy*] Beyond-Sea. Some such Monarchies were form'd in the East, in the Age of *Croisades*.

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in mine Ear, hath tickled me more than ever. I retain you in the Number of my Festival Guests, and promise you, that we shall not want for Mirth, and Good Chear enough; yea, over and above the ordinary Rate. And, if it may please you, desire your Wife to come along with you, together with her She-Friends and Neighbours, (16) that is to be understood; and there shall be fair Play.

(16) *And there shall be fair Play.*] Rightlyer, *And there shall be Sport, but without Rudeness.* *Et jeu sans villenie*, That is, you shall want for no Diverſion, in a civil way; and as no one is ignorant of the Proverb; *jeu de main, jeu de villain*, I depend upon't you will all ſo far bear it in Mind, as not to towze my Wife, or uſe any Horſe play to her. (*Welcome to Bell-bar, Bar-bell*, was a no leſs merry than memorable Saying of Sir Robt. How--d, to ſome noble Gueſts he had invited to come and ſee him at *Bell bar, Nortball*.) The French Proverb above, is of great Antiquity, and *Brantome* in his 7th Diſc. of his *Dames Illuſtres* p. 359 obſerves that *Froiffard* relates that *Jeanna* of *Franco* the fiſt of the Name, Queen of *Naples*, preſented herſelf before the Pope at *Fondi*, conſeſt to him and ſhow'd him all her Ware and *jeu ſans Villenie*, all the Game without Naughtineſs. In Heraldry a *Lyon ſans Villenie*, is a Lion without his Pizzle and Stones, (ſuch a Lion is more a Lamb, than a Lion, for all his fierce Looks.)

CHAP.

C H A P. XXXII.

How Rondibilis declareth Cuckoldry to be naturally one of the Appendances of Marriage.

There remaineth as yet, quoth *Panurge* going on in his Discourse, one small scruple to be cleared: You have seen heretofore, I doubt not, in the *Roman Standards*, S. P. Q. R. Si, Peu, Que, Rien: *Shall not I be a Cuckold?* (1) By the Haven of Safety, cried out *Rondibilis*, what is this you ask of me? If you shall be a Cuckold: My Noble Friend, I am married, and you are like to be so very speedily: therefore be pleased from my Experiment in the matter, to write in your Brain, with a Steel pen, this subsequent Ditton, *There is no married Man who doth not run the hazard of being made a Cuckold.* Cuckoldry naturally attendeth Marriage; the Shadow doth not more naturally follow the Body, than Cuckoldry ensueth after Marriage, to place fair Horns upon the Husband's Heads.

And

(1) *By the Haven of Safety.*] In the Original *Aure de grace* a Languedochian Exclamation us'd by the Physician *Rondibilis*, who 'tis likely, was used, in this manner, to call upon the H. Ghost and implore the Aid of the Spirit of Grace. The 32d. Stanza of the 1st. Cant. of *Tasso's Jerusalem*:

*Hor quai penser, quai petti
Son chiusa te, Sant aura!*

What Thoughts, What Hearts are shut to Thee, Blest Air

And when you shall happen to hear any Man pronounce these three Words: *He is married*: If you then say he is, hath been, shall be, or may be a Cuckold, you will not be accounted an unskilful Artist in framing of true Consequences. Tripes and Bowels of all the Devils, cries *Panurge*, what do you tell me? My dear Friend, (answered *Rondibilis*) as *Hippocrates*, on a time, was in the very nick of setting forwards (2) from *Lango* to *Polistillo*, to Visit the Philosopher *Democritus*, he wrote a familiar Letter to his Friend *Dionysius*, wherein he desired him, That he would during the Interval of his Absence, carry his Wife to the House of her Father and Mother, who were an honourable Couple, and of good Repute; because I would not have her at my Home, (said he) to make abode in Solitude: Yet notwithstanding this her Residence before her Parents, do not fail (quoth he) with a most heedful Care and Circumspection to pry into her Ways, and to espy what places she shall go to with her Mother, and who those be that shall repair unto her: Not (quoth he) that I do mistrust her Virtue, or that I seem to have any Diffidence of her Pudicity, and chaste Behaviour; for of that I have frequently had good and real Proofs: but I must freely tell you, *She is a Woman*: There lies the Suspicion,

My worthy Friend, the Nature of Women is set forth before our Eyes, and represented to us by the *Moon*, in divers other things, as well as in this, that they squat, sculk, constrain their own Inclinations, and with all the Cunning they can, dissemble

(2) *From Lango to Polistillo*] *Lango*, is the Ancient *Cös*, *Hippocrates's* Country. *Polistillo* is the Ancient *Abdera*, the Philosopher *Democritus's* Country. This Letter of *Hippocrates* is fictitious. See *le Clerc's Hist. of Physic*,

ble and play the Hypocrite in the Sight and presence of their Husbands; who come no sooner to be out of the way, but that forthwith they take their Advantage, pass the time merrily, desist from all Labour, frolick it, gad abroad, lay aside their counterfeited Garb, and openly declare and manifest the interior of their Dispositions: even as the (3) *Moon*, when she is in *Conjunction* with the *Sun*, is neither seen in the Heavens, nor on the Earth, but in her *Opposition*, when remotest from him, shineth in her greatest Fulness, and wholly appeareth in her brightest Splendour whilst it is Night: *Thus Women are but Women.*

When I say *Womankind*, I speak of a Sex so frail, so variable, so changeable, so fickle, inconsistent, and imperfect, that in my Opinion, *Nature* (under favour nevertheless of the prime Honour and Reverence which is due unto her) did in a manner mistake the Road which she had traced formerly, and stray exceedingly from that Excellence of Providential Judgment, by the which she had created and formed all other things, when she built, framed, and made up the *Woman*. And having thought upon it a Hundred and Five times, I know not what else to determine therein, save only that in the Devising, Hammering, Forging, and Composing of the *Woman*, she hath had a much tenderer Regard, and by a great deal more respectful heed to the delightful Consortship, and sociable Delectation of the *Man*, than to the Perfection and Accomplishment of the individual *Womanishness*, or *Muliebriety*. The Divine Philosopher *Plato* was doubtful in what Rank of living Creatures to place and collocate them, whether amongst the *Rational*

(3) *Moon.*] Comparison taken from *Plutarch* in his Precepts on Marriage.

Rational Animals, by elevating them to an upper Seat in the Specificall Classes of *Humanity*; or with the *Irrational*, by degrading them to a lower Bench on the opposite side, of a Brutal kind, and meer *Bestiality*: For Nature hath posited in a privy, secret and intestine place of their Bodies, a sort of Member (by some not impertinently termed an *Animal*) which is not to be found in Men. Therein sometimes are engendred certain Humours so saltish, brackish, clammy, sharp, nipping, tearing, prickling, and most eagerly tickling, that by their stinging Acrimony, rending Nitrosity, figging Itch, wrigling Mordicancy, and smarting Salsitude, (for the said Member is altogether finewy, and of a most quick and lively feeling) their whole Body is shaken and ebrangled; their Senses totally ravished and transported, the Operations of their Judgment and Understanding utterly confounded, and all disordinate Passions and Perturbations of the Mind thoroughly and absolutely allowed, admitted, and approved of; yea, in such sort, that if Nature had not been so favourable unto them, as to have sprinkled their Forehead with a little Tincture of Bashfulness and Modesty, you should see them in a frantic mood (4) run mad after Lechery, and hie apace up and down with Hast and Lust, in quest of, and

(4) *Run Mad after Lechery, &c.*] It is in the Original, *Run for the Codpiece-point, Courir l'aguillete*. The Learned may see in *Du Chat*, a curious Criticism, and some pleasant Historical Remarks on this Phrase and Custom, but both too long to find a place here. The Substance of 'em is, That in *Rabelais's* Time, and ever since till about the Year 1676, it was customary at *Beaucaire*, the Eve of the Great Fair, to make the Madams that came thither to Trade, run Races Naked, and she that beat, had for her Prize a bundle of Codpiece-points. Again, At *Toulouse* and other Places, the common Wenches are (or at least were in old time,) enjoined to wear

Codpiece

and to fix some Chamber-Standard in their *Pappian* Ground, that never did the *Proetides*, *Mimallonides*, nor *Lyæan Thyads* deport themselves in the time of their *Bacchanalian Festivals*, more shamelessly, or with so effronted and brazen-faced Impudency; because this terrible *Animal* is knit unto, and hath an Union with all the chief and most principal parts of the Body, as to Anatomists is evident. Let it not here be thought strange that I should call it an *Animal*, seeing therein I do no otherwise than follow and adhere to the Doctrine of the *Academic* and *Peripatetic* Philosophers. For if a proper Motion be a certain Mark and infallible Token of the Life and Animation of the Mover, (as *Aristotle* writeth) and that any such thing as moveth of itself ought to be held *Animated*, and of a *Living Nature*; then assuredly *Plato* with very good reason did give it the Denomination of an *Animal*; for that he perceived and observed in it the proper and *self-stirring motion* of Suffocation, Precipitation, Corrugation, and of Indignation, so extreemly violent, that oftentimes by them is taken and removed from the Women all other sense and moving whatsoever, as if she were in a swoounding *Lipothymy*, benumbing *Syncope*, *Epileptic*, Apoplectic Palsey, and true resemblance of a pale-faced Death.

Further-

Codpiece-points on one of their Shoulders, to distinguish them from those that profess *Honesty*. And now I'm upon this *Point*, I'll conclude with *Cotgrave's* Words on *Aguillette nouée*. It signifies says he, *The charming of a Man's Codpiece-point so, as he shall not be able to use his own Wife, or Woman, (so' he may use any other,)* Hence, avoir *Aguillette nouée* signifies to want *Erection*: This Impotency is suppos'd to come by the Force of certain Words utter'd by the Charmer, while he (2. whether a She mayn't do't.) ties a knot on the Parties Codpiece-point. To conclude *Courir Aguillette*, ordinarily signifies, to be troubled with a *Furor Uterinus*,

Furthermore, in the said *Member* there is a manifest discerning Faculty of Scents and Odours very perceptible to Women, who feel it fly from what is rank and unsavoury, and follow fragrant and Aromatic Smells. It is not unknown to me how *Cl. Galen* striveth with might and main, to prove that these are not proper and particular Notions proceeding intrinsically from the thing itself, but accidentally, and by chance. Nor hath it escaped my Notice, how others of that Sect have laboured hardly, yea, to the utmost of their Abilities, to demonstrate that it is not a sensitive-Discerning or Perception in it of the difference of Wafts and Smells, but meerly a various manner of Virtue and Efficacy, passing forth and flowing from the Diversity of odoriferous Substances applied near unto it. Nevertheless, if you will studiously examine, and seriously ponder and weigh in *Critolaus's* Balance the strength of their Reasons and Arguments, you shall find that they, not only in this, but in several other matters also of the like Nature, have spoken at random, and rather out of an ambitious Envy to check and reprehend their Betters, than for any design to make enquiry into the solid Truth. I will not launch my little Skiff any further into the wide Ocean of this Dispute, only will I tell you that the Praise and Commendation is not mean and slender which is due to those honest and good Women, who living chastly and without blame, have had the Power and Virtue to curb, range and subdue that unbridled, heady and wild *Animal* to an obedient, submissive and obsequious yielding unto Reason. Therefore here will I make an end of my Discourse thereon, when I shall have told you, that the said *Animal* being once satiated (if it be possible that it can be contented or satisfied) by that Aliment, which Nature hath provided for it out of the Epidi-

dymal Store-house of Man, all it's former irregular and disordered Motions are at an end, laid and asswaged; all it's vehement and unruly Longings lulled, pacified and quieted; and all the furious and raging Lusts, Appetites and Desires thereof appeased, suppressed, calmed and extinguished. For this cause let it seem nothing strange unto you, if we be in a perpetual Danger of being *Cuckolds*; that is to say, such of us as have not wherewithal fully to satisfy the Appetite and Expectation of that voracious Animal. Ods Fish! (quoth *Panurge*) have you no preventive Cure in all your Medicinal Art for hindring one's Head to be Horny-graffed at home, whilst his Feet are plodding abroad? Yes that I have, my gallant Friend, (answered *Rondibilis*) and that which is a Sovereign Remedy, whereof I frequently make use myself; which that you may the better relish, it is set down and written in the Book of a most famous Author, whose Renown is of a standing of two thousand Years. Harken and take good heed. You are (quoth *Panurge*) by *Cocks-Hobby*, a right honest Man, and I love you with all my heart; eat a little of this (7) Quince-Pye, it is very proper and convenient for the shutting up of the Orifice of the Ventricle of the Stomach, because of a kind of astringent Stypticity, which is in that sort of Fruit, and is helpful to the first Concoction. But what? I think I speak *Latin* before *Clerks*. Stay, fill, I give you somewhat to drink

(5) *Quince-Pie.*] See a Receipt how to make it in *De Cbat*: (from *Platina, de Obsoniis* l. viii.) In brief, they took out the Cores from the Quinces and then fill'd them with Beef-marrow, seasoned with Sugar, Cinamon, and a little Salt. Then they made a Pie of 'em, which being Baked, or otherwise done at a slow Fire, either loosen'd or bound up the Body, according as they were eaten at the beginning or end of a Meal.

drink out of this *Nestorian* Goblet. Will you have another Draught of white *Hippocras*? Be not afraid of the (8) *Squinzy*, No: There is neither *Squinanthum*, Ginger nor Grains in it; only a little choice Cinnamon, and some of the best refined Sugar, with the delicious White-wine of the Growth of that Vine, which was set in the Slips of the great *Sorbapple*, above the *Walnut-tree*.

(6) *Squinzy* - - - *Squinanthum*.] The Apothecaries may here consult the Original about the Distemper call'd the *Squinzy*, and the vegetable *Squinanthum*, or *Fucus Odoratus* of *Pliny*. It is impossible to get in all the Notes; confin'd, as I am, to Five Volumes.

C H A P. XXXIII.

Rondibilis the Physician's Cure of Cuckoldry.

AT what Time (1) (quoth *Rondibilis*) *Jupiter* took a View of the State of his *Olympic* House and Family, and had made the Calendar of all the Gods and Goddeses, appointing unto the Festival of every one of them it's proper Day and Season, establishing certain fixed Places and Stations for the pronouncing of Oracles, and Relief of travelling Pilgrims, and ordaining Victims,

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(1) *At what Time, &c.*] This is exactly the Character of *Dr Rondelatus*, who being by Nature a pleasant Man, would be continually enlivening his Lectures with such like Stories as this here, and that in the preceeding Chapter, &c.

Immolations and Sacrifices suitable and corresponding to the Dignity and Nature of the worshipped and adored Deity. Did not he do (asked *Panurge*) therein, as *Tinteville* (2) the Bishop of *Auxerre* is said once to have done? This noble Prelate loved entirely the pure Liquor of the Grape, as every honest and judicious Man doth; therefore was it that he had an especial Care and Regard to the *Bud* of the Vine-tree, as to the Grandfather of *Bacchus*. But so it is, that for sundry Years together he saw a most pitiful Havock, Desolation and Destruction made among the Sprouts, Shootings, Buds, Blossoms and Scions of the Vines by hoary Frosts, dank Fogs, hot Mists, unseasonable Colds, chill Blasts, thick Hail, and other calamitous Chances of foul Weather happening, as he thought, by the dismal Inauspiciousness of the holy Days of *St George*, *St Mary*, *St Paul*, *St Eutropius*, *Holy Rood*, the *Ascension*, and other Festivals, in that Time when the Sun passeth under the Sign of *Taurus*; and thereupon harboured in his Mind this Opinion that the afore-named *Saints* were *Saint Hail-flingers*, *Saint Frost-senders*, *Saint Fogmongers*, and *Saint Spoilers* of the Vine-buds; for which Cause he went about to have transferr'd their Feasts from the Spring to the Winter, to be celebrated between *Christmas* (3) and *Epiphany* (so the Mother of the three

Kings

[2] *Tinteville*.] He dyed at *Rome* the last Day but one of *April*, 1530 according to *Gallia Christiana*, but alive and hearty the 20th of *Nov*, the next Year, according to *Sebastian Rouillard*, p. 602. of his *History of Melun*.

(3) *Between Christmas and Epiphany*, (so the Mother of the three *Kings* called it.) This is quite murdered. It is in the Original thus, *Between Christmas and Tiphany*, the Mother of the three *Kings*, (as he called her). *Tiphany*, by an ignorant Corruption for *Epiphany*, (as the Feast of the *Kings* is called.) Of this Feast of *Tiphany* the Vulgar have made a Saint, and even our Prelate too was deceived therein, as well as the rest, such a rare Bishop was he! and yet he died Ambassador at *Rome* from *Francis I*.

Kings called it) allowing them with all Honour and Reverence the Liberty then to freeze, hail and rain as much as they would; for that he knew that at such a Time, Frost was rather profitable than hurtful to the Vine-buds, and in their Steads to have placed the Festivals of *St Christopher*, *St John the Baptist*, *St Magdalene*, *St Ann*, *St Domingo*, and *St Lawrence*; yea, and to have gone so far as to collocate and transpose the Middle of *August* in, and to the Beginning of *May*; because during the whole Space of their Solemnity, there was so little Danger of hoary Frosts and cold Mists, that no Artificers are then held in greater Request, than the Afforders of refrigerating Inventions, Makers of Junkets, fit Disposers of cooling Shades, Composers of green Arbours, and Refreshers of Wine.

Jupiter (said *Rondibilis*) forgot the poor Devil *Cuckoldry*, who was then in the Court at *Paris*, very eagerly solliciting a pedling Suit at Law for one of his Vassals and Tenants; within some few Days thereafter, (I have forgot how many) when he got full Notice of the Trick, which in his Absence was done unto him, he instantly desisted from prosecuting Legal Processes, in the Behalf of others, full of Sollicitude to pursue after his own Business, lest he should be foreclosed: and thereupon he appeared personally at the Tribunal of the great *Jupiter*, displayed before him the Importance of his preceeding Merits; together with the acceptable Services, which in Obedience to his Commandments he had formerly performed; and therefore, in all Humility, begged of him, that he would be pleased not to leave him alone amongst all the sacred Potentates, destitute and void of Honour, Reverence, Sacrifices and festival Ceremonies. To this Petition *Jupiter's* Answer was

excusatory, That all the Places and Offices of his House were bestowed. Nevertheless so importuned was he by the continual Supplications of Monsieur *Cuckoldry*, that he, in fine, placed him in the Rank, List, Roll, Rubric and Catalogue; and appointed Honours, Sacrifices and Festival Rites to be observed on Earth in great Devotion, and tendered to him with Solemnity. His Feast, because there was no void, empty nor vacant Place in the Calendar, was to be celebrated jointly with, and on the same Day that had been consecrated to the Goddess *Jealousy*: his Power and Dominion should be over Married Folks, especially such as had handsome Wives: his Sacrifices were to be Suspicion, Diffidence, Mistrust, a lowering pouting Sullenness, Watchings, Wardings, Researchings, Plyings, Explorations, together with the Way-layings, Ambushes, narrow Observations, and malicious Doggings of the Husband's Scouts and Espials of the most privy Actions of their Wives. Herewithal every married Man was expressly and rigorously commanded to reverence, honour and worship him; to celebrate and solemnize his Festival with twice more Respect than that of another Saint or Deity, and to immolate unto him with all Sincerity and Alacrity of Heart the above-mentioned Sacrifices and Oblations, under Pain of severe Censures, Threatnings, and Comminations of these subsequent Fines, Mulcts, Amerciaments, Penalties and Punishments to be inflicted on the Delinquents; *viz.* That Monsieur *Cuckoldry* (4) should never be favourable
nor

(4) *Should never, &c.*] All this is taken from *Plutarch*, except that here *Rondibilis* attributes to *Jealousy* the same Effects which in *Plutarch* are attributed to *Grief*, in a certain Discourse which a Philosopher made to the Queen *Arfinoë*, to comfort her on the Death of her Son. See *Plutarch* in his Consolation to *Apollonius* on the Death of his Son.

nor propitious to them; That he should never help, aid, supply, succour nor grant them any subventitious Furtherance, auxiliary Suffrage, or adminicular Assistance; That he should never hold them in any Reckoning, Account or Estimation; That he should never deign to enter within their Houses, neither at the Doors, Windows, nor any other Place thereof; That he should never haunt nor frequent their Companies or Conversations, how frequently soever they should invoke him, and call upon his Name; and that not only he should leave and abandon them to rot alone with their Wives in a sempiternal Solitariness, without the Benefit of the Diversion of any Copefmate or Corrivall at all; but should withal shun and eschew them, fly from them, and eternally forsake and reject them as impious Heretics and sacrilegious Persons, according to the accustomed Manner of other Gods, towards such as are too slack in offering up the Duties and Reverences which ought to be performed respectively to their Divinities: as is evidently apparent in *Bacchus* towards negligent Vine-dressers; in *Ceres* against idle Plowmen and Tillers of the Ground; in *Pomona* to unworthy Fruiterers and Coster-mongers; in *Nep-tune* towards dissolute Mariners and Sea-faring Men; in *Vulcan* towards loytering Smiths and Forge-men; and so throughout the rest.

Now, on the contrary, this infallible Promise was added, That unto all those who should make a *Holy Day* of the above-recited Festival, and cease from all Manner of worldly Work and Negotiation, lay aside all their own most important Occasions, and to be so retchless, heedless, and careless of what might concern the Management of their proper Affairs, as to mind nothing else but a suspicious espying and prying into the secret

Deportments of their Wives, and how to coop, shut up, hold at under, and deal cruelly and austerely with them, by all the Harshness and Hardships that an implacable, and every way inexorable Jealousy can devise and suggest, conformable to the sacred Ordinances of the afore-mentioned Sacrifices and Oblations, he should be continually favourable to them, should love them, sociably converse with them, should be Day and Night in their Houses, and never leave them destitute of his Presence. Now I have said, and you have heard my Cure.

Ha, ha, ha, (quoth *Carpalim* laughing) this is a Remedy yet more apt and proper than *Hans Carvel's* Ring: the Devil take me if I do not believe it. The Humour, Inclination and Nature of Women is like the Thunder, whose Force in it's Bolt, or otherways, burneth, bruiseeth and breaketh only hard, massive and resisting Objects, without staying or stopping at soft, empty and yielding Matters: for it dasheth into Pieces the Steel Sword, without doing any Hurt to the Velvet Scabbard which in sheatheth it: it rusheth also, and consumeth the Bones, without wounding or endammaging the Flesh, wherewith they are veiled and covered: just so it is, that Women for the greater Part never bend the Contention, Subtility, and contradictory Disposition of their Spirits, unless it be to do what is prohibited and forbidden.

Verily, (quoth *Hippothadeus*) some of our Doctors aver for a Truth, That the first Woman of the World, whom the *Hebrews* call *Eve*, had hardly been induced or allured into the Temptation of
had

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eatin g of the Fruit of the *Tree of Life* (5), if it had not been forbidden her so to do. And that you may give the more Credit to the Validity of this Opinion, consider how the cautelous and wily Tempter did commemorate unto her, for an Antecedent to his *Enthymeme*, the *Prohibition* which was made to taste it, as being desirous to infer from thence, *It is forbidden thee; therefore thou shouldst eat of it, else thou canst not be a Woman.*

(5) *Tree of Life.*] Should not this be the *Tree of Knowledge*? My Bible tells me so, and so does *Rabelais's* Text: *Le fruit de tout Sçavoir*: and yet it is in both Editions of this Translation, in Italic Letters too, *The Tree of Life.*

C H A P. XXXIV.

How Women (1) ordinarily have the greatest Longing after Things prohibited.

W H E N I was (quoth *Carpalim*) a Whoremaster (2) at *Orleans*, the whole Art of Rhetoric in all it's Tropes and Figures, was not able to afford unto me a Colour or Flourish of greater Force and Value; nor could I by any
L 5. other

(1) *How Women, &c.*] This XXXIVth Chapter is adjoined to, and made Part of the preceeding, by M. D. C.

(2) *A Whoremaster.*] *Ruffien* in French, does indeed signify both a *Whore-bunter* and a *Whore-broker*, but M. D. C. thinks it here means Neither, because of the Indecency of the Word, &c. but rather a Student, one that from reading the *Rubrics* of the Law, may be called (but he does not say, is actually called) *Ruffien* (from *Rufus*, Red;

other Form or Manner of Elocution pitch upon a more persuasive Argument for bringing young beautiful married Ladies into the Snares of Adultery, through alluring and inticing them to taste with me of Amorous Delights, than with a lively Sprightfulness to tell them in down-right Terms and to remonstrate to them, (with a great Shew of Detestation of a Crime so horrid) how their Husbands were jealous. This was none of my Invention. It is written, and we have Laws, Examples, Reasons and daily Experiences confirmative of the same: If this (3) Belief once enter into

as *Rubric*, from *Ruber*, *Red.*) This is *M. Du Chat's* Meaning, if I understand him right, for he has a little darkly exprest himself. I shall only say with the *Italians*,

Se non è vero, è ben trovato.

(3) *If this Belief, &c.*] This whole Period is exceedingly amiss in both the *English* Editions, as it is translated by Sir T. U. The Original runs thus, *Ayans ceste persuasion en leurs caboches, elles feront leurs maris coquus infailliblement par Dieu (sans jurer.) deussent elles faire ce que seirent Semiramis, Pasiphaë, Egesta, les femmes de l'Isle Mandex en Egypte, blasonnées par Herodote & Strabo, & autres telles Mastines.* The Translator makes *Rabelais* call *Herodotus* and *Strabo* Puppies, whereas he really called *Semiramis*, *Pasiphaë*, &c. Bitches. (For *Mastine* is a *Mastiff* Bitch, as *Mastin* is a *Mastiff* Dog). I never heard any thorough Scholar open his Mouth against *Herodotus* or *Strabo*, much less call them Puppies; but as for those Queens, or rather Queens, above-mentioned, they were worse than Bitches. *Semiramis*, tho' as famous for Heroic Atchievements as ever any Prince was, yet fell to such infamous Sensuality, as to sollicite her own Son to commit Incest with her: she was, besides, so cruel as to cut the Throats of all the Instruments of her Lust, (except her Son who slew her.) She did indeed erect magnificent Tombs for them afterwards. *Pasiphaë* found Means to be *Serv'd* (as our Country Folks speak) by a Bull, *Egesta* by a Dog. What the Beastiality of the Women of *Mandex* was, I confess myself ignorant. [*Mandex*

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into their Noddles, their Husbands will infallibly be *Cuckolds*; yea, by God, will they, (without swearing) although they should do like *Semiramis*, *Pasiphaë*, *Egesta*, the Women of the Isle *Mandez* in *Egypt*, and other such like Queanish flurting Harlots, mentioned in the Writings of *Herodotus*, *Strabo*, and such like Puppies.

Truly (quoth *Ponocrates*) I have heard (4) it related, and it hath been told me for a Verity, that Pope *John XXII.* passing on a Day through the Abbey of *Toucherome* (5), was in all Humility required and besought by the Abbess, and other discreet Mothers of the said Convent, to grant them

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dex is mentioned in the Supplement to *Moreri*, as to it's Situation in the Middle of the *Delta* in *Egypt*, and that's all.] But to return to our Translator: He makes *Carpalim* swear point-Blank *By God*, whereas the Reader sees, *Rabelais* makes him not swear at all, at least, not by God, but by *Cod*, *par Dieu*, which indeed is a Salve for *Dieu*. Again, where's the Reader that would readily understand the Sense of *although they should do like Semiramis*, &c. The whole ought to have been translated thus, (at least I think so,) *If this Perswasion once gets Possession of their Pericraniums*, (or, as Sir T. U. expresses it, *If this Belief once enter into their Noddles*,) *They will infallibly make their Husbands Cuckolds*, (which is *Rabelais's* accurate Way of expressing his Sense, to make it correspond with the Verb-active which comes after,) *Yea, by Cod, will they*, (without swearing,) *even tho' they were to do what was done by Semiramis, Pasiphaë, Egesta, the Women of the Island of Mandez in Egypt*, (blazon'd by *Herodotus* and *Strabo*,) *with other such like Mussy Bitches*.

(4) *I have heard*, &c.] This Story is taken out of a Volume intituled; *Sermones Discipuli de Tempore*, Serm. 50. The Author of Controversies between the Masculine and Feminine Sexes had before inserted it in the 8th and 9th Leaves of I. iii.

(5) *Abbey of Toucherome*.] By this Word, *Toucherome*, Sir T. U. translates *Abbaye de Coingnausend*, and very rightly, as well as wittily, but the Name of the Abby in *M. du Chat's* Edition is the true Name, not a ludicrous one, and that is *Fontbeuvrault*, according to the best Editions.

an Indulgence, by Means whereof they might confess themselves to one another, alleging, That *Religious* Women were subject to some petty secret Slips and Imperfections, which would be a foul and burning Shame for them to discover and to reveal to Men, how Sacerdotal soever their Function were: but that they would freelier, more familiarly, and with greater Chearfulness, open to each other their Offences, Faults and Escapes, under the Seal of Confession. There is not any Thing (answered the Pope) fitting for you to impetrate of me, which I would not most willingly condescend unto: but I find one Inconvenience; you know, *Confession should be kept secret*: and you Women are not able to do so. Exceeding well (quoth they) most Holy Father, and much more closely than the best of Men. The Holy Father on the very same Day, gave them in Keeping a pretty Box, wherein he purposely caused a little Linnet to be put, willing them very gently and cautiously to lock it up in some sure and hidden Place; and promising them, by the *Faith of a Pope*, that he should yield to their Request, if they would keep secret what was inclosed within that deposited Box: enjoying them withal, not to presume one way nor other, directly or indirectly, to go about the Opening thereof, under Pain of the highest Ecclesiastical Censure, Eternal Excommunication. The Prohibition was no sooner made, but that they did all of them boyl with a most ardent Desire to know, and see what Kind of Thing it was that was within it: they thought long already, that the Pope was not gone, to the End they might jointly, with the more Leisure and Ease apply themselves to the Box-opening Curiosity. The Holy Father, after he had given them his Benediction, retired and withdrew himself

self to the Pontifical Lodgings of his own Palace ; but he was hardly gone three Steps from without the Gates of their *Cloyster*, when the good Ladies throngingly, and as in a huddled Crowd, pressing hard on the Backs of one another, ran thrusting and shoving who should be first at the setting open of the forbidden Box, and descrying of the *Quod latitat* within. On the very next Day thereafter, the Pope made them another Visit, of a full Design, Purpose and Intention (as they imagined) to dispatch the Grant of their sought and wished-for Indulgence : but before he would enter into a Chat or Communing with them, he commanded the Casket to be brought unto him : it was done so accordingly ; but by your Leave the Bird was no more there. Then was it, that the Pope did represent to their *Maternities*, how hard a Matter and difficult it was for them to keep Secrets revealed to them in *Confession*, unmanifested to the Ears of others ; seeing for the Space of four and Twenty Hours they were not able to lay up in secret a Box, which he had highly recommended to their Discretion, Charge and Custody.

Welcome (6); in good Faith, my dear Master, welcome: it did me good to hear you talk, the Lord be praised for all. I do (7) not remember to have seen you *before now*, since the last Time that you acted at *Montpellier* with our antient Friends,

[(6) *Welcome.*] It is not said by *Rabelais*, Who it is that speaks here. However, it must be *Panurge*, and his calling *Carpalim Monsieur-Maitre*, induces *M. du Chat* still the more to think *Carpalim* was a Student of Law, that being the Compellation by which such are distinguished.

(7) *I do not remember, &c.*] This is not a *Scotch-ism* but an *Irish-ism*. *Rabelais* says, *I have not seen you, since you acted at Montpellier, &c.*

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Friends, *Anthony Saporta* (8), *Guy Bourguyer*, *Balthasar Noyer*, *Tollet* (9), *John Quentin*, *Francis Robinet*, *John Perdrier*, and *Francis Rabelais*, the Moral Comedy of him who had espoused and married a *Dumb Wife*. I was there, quoth *Epistemon*; the good honest Man, her Husband, was very earnestly urgent to have the Fillet of her Tongue untied, and would needs have her speak by any Means: at his Desire, some Pains were taken on her, and partly by the Industry of the Physician, other Part by the Expertness of the Surgeon, the *Encyloglotte*, which she had under her Tongue, being cut, she spoke and spoke again; yea, within few Hours she spoke so loud, so fiercely, and so long, that her poor Husband returned to the same Physician for a Recipe to make her hold her Peace; there are (quoth the *Physician*) many proper Remedies in our Art, to make dumb Women speak, but there are none, that ever I could learn therein, to make them silent. The only Cure which I have found out, is their Husband's *Deafness* (10). The Wretch became within few Weeks thereafter, by Virtue of some Drugs, Charms or Enchantments, which the *Physician* had prescribed unto him, so *deaf* that he could not have heard the Thundring of Nineteen Hundred

(8) *Ant. Saporta*.] Professor of Physic at *Montpellier*. He was of *Spanish* Extraction. There were several Sons and Grandsons of the Family, which *Jos. Scaliger* suspected of *Maranism* (Judaism). They about 150 Years ago turned Protestants. There are some Prayers of one *Saporta* a reformed Minister, Printed Anno. 1620. See *D. C.* more at large upon this Head.

(9) *Tollet*.] *Peter Tollet*, Physician at the Hospital of *Lyons*. He wrote upon the Gout. See more of him in *M. D. C.*

(10) *Husband's Deafness*.] *Utinam aut hic surdus aut hac muta facta sit*, says *Dawnus* in *Terence's Andria*.

Chap. XXXIV. *Rabelais's* WORKS. 233

Hundred Cannons at a *Salvo*. His Wife perceiving, that indeed he was as *deaf* as a Door-nail, and that her Scolding was but in vain, sith that he heard her not, she grew stark mad.

Some Time after, the Doctor asked for his Fee of the Husband; who answered, That truly he was *deaf*, and so was not able to understand what the Tenour of his Demand might be. Whereupon the Leech bedusted him with a little, I know not what, sort of Powder; which rendered him a Fool immediately: So great was the stultifying Virtue of that strange kind of pulverized Dose. Then did this Fool of a Husband, and his mad Wife joyn together, and falling on the Doctor and the Surgeon, did so scratch, bethwack, and bang them, that they were left half dead upon the Place, so furious were the Blows which they received: I never in my Life time laughed so much, as at the acting of that Buffoonry.

Let us come to where we left off, (quoth *Panurge*) your Words being translated from the Clapper-dudgions (*Gypsy-language*) to plain *English*, do signify, that it is not very inexpedient that I marry, and that I should not care for being a *Cuckold*. You have hit the Nail on the Head. Rarely well! o' my Word. I believe Master Doctor, that on the Day of my Marriage you will be so much taken up with your Patients, or otherways so seriously employed, that we shall not enjoy your Company: Sir, I will heartily excuse your absence.

*Stercus & urina Medici sunt prandia prima.
Ex aliis paleas, ex istis collige grana.*

You

You are mistaken (quoth *Rondibilis*) in the Second Verse of our Distich; for it ought to run thus:

Nobis sunt signa, vobis sunt prandia digna.

If my Wife at any time prove to be unwell, and ill at ease, (11) — I will look upon the Water which she shall have made in a Urinal-glass, (quoth *Rondibilis*) grope her Pulse, and see the Disposition of her *Hypogaster*, together with her Umbilicary Parts, according to the Prescript Rule of *Hippocrates*, 2. *Apb.* 35. before I proceed any further in the Cure of her Distemper. No, no, (quoth *Panurge*) that will be but to little Purpose; such a Feat is for the Practice of us that are Lawyers, who have the Rubric, *De Ventre inspiciendo*. Do not therefore trouble yourself about it; (Master *Doctor*) I will provide for her (12) a Plaister of warm Guts. Do not neglect your more urgent occasions elsewhere, for coming to my Wedding. I will send you some supply of Victuals to your own House, without putting you to the trouble of coming abroad, and you shall always be my special Friend. With this approaching somewhat nearer to him, he clapp'd into his Hand, without the speaking of so much as one Word, four *Rose-Nobles*.

(11) *I will look upon her Water.*] *Rondelet* wrote *de Urinis*, and is mightily for the Physicians seeing People's Water.

(12) *A Plaister of warm Guts.*] So *Cotgrave* interprets *Rabelais's Clystere barbarin*. *Clyster*, both in Greek and Latin, signifies as well the Pipe as the *Potion*. *Potion* one may call it. For what else is a *Clyster*, as, I think, *Tom Brown* says, but an *Arse-Vomit*, as a *Vomit* is a *Mouth-Clyster*?

Chap. XXXV. *Rabelais's* WORKS. 235

Nobles (13). *Rondibilis* did shut his Fist upon them right kindly (14) ; yet as if it had displeased him to make acceptance of such Golden Presents he in a start, as if he had been wroth, said, He, he, he, he, he, there was no need of any Thing, I thank you nevertheless ; *From wicked Folks, I never get enough* ; and *from honest People I refuse nothing*. I shall be always, Sir, at your Command. Provided that I pay you well, quoth *Panurge*. That (quoth *Rondibilis*) is to be understood.

(13) *Four Rose-Nobles*] Twenty *Livres Tournois*, at the Rate of a hundred *Sous* each of those Nobles, as they were valu'd by the Ordinance of 1532.

(14) *Right kindly*.] It should be *Right basily*, for that's what *Rabelais* means by, *les print tres-bien*, for, as *L. Joubert*, quoted by *Tessier* says, *Rondelet* used to do every thing in a hurry.

C H A P. XXXV.

How the Philosopher Trouillogan handleth the difficulty of Marriage.

When this Discourse was ended, *Pantagruel* said to the Philosopher (1) *Trouillogan*, Our loyal, honest, true and trusty Friend, the Lamp from hand to hand is come to you ; it falleth to your turn to give an Answer. Should *Panurge*, pray you, marry,

(1) *Trouillogan*.] The antient Dutch *Scholiaſt* says, This Word is compos'd of a (vulgar) French Word, and a Greek one. For, adds he, *trouil* in *Poittevin* and *Tourangeau*, (i. e. among the People of *Poitou* and *Touraine*) means, what

marry, yea or no? He should do both, quoth *Trouillogan*. What say you, asked *Panurge*? That which you have heard, answered *Trouillogan*. What have I heard? replied *Panurge*. That which I have said, replied *Trouillogan*. Ha, ha, ha, are we come to that pass, quoth *Panurge*? Let it go nevertheless, I do not value it at a rush, seeing we can make no better of the Game. But howsoever tell me, Should I marry or no? Neither the one nor the other, answered *Trouillogan*. The Devil take me, quoth *Panurge*, if these odd Answers do not make me dote, and may he snatch me presently away, if I do understand you. Stay awhile until I fasten these Spectacles of mine on this left Ear, that I may hear you better. With this *Pantagruel* perceived at the Door of the great Hall, (which was that Day their Dining Room) *Gargantua's* little Dog, whose Name was *Kyne*; for so was *Toby's* Dog called, as is recorded. Then did he say to these who were there present, Our King is not far off, let us all rise. That Word was scarcely sooner uttered, than that (2) *Gargantua* with his Royal Presence graced that banqueting and stately Hall. Each of their Guests arose to do their King that Reverence and Duty which

what is elsewhere called *un Dewidoire* (a Reel or Yarn-Windles), made use of by the good Spinsters to wind off their Work from the Spindle, and which they incessantly keep turning, so long as there's any Thread or Yarn in the Spindle: the Greek Word is *ἀγαν*, which signifies *excessive* (or rather *excessively*, for 'tis an Adverb), *without Measure*. He goes on, by a *Synalapha*, these two Words make *Trouillogan* (rather, I shou'd think, *Trouillagan*; and it signifies a Man who is continually turning and whiffing about to all the Points of the Compass like this *Pyrrhonian* Philosopher.

(2) *Gargantua*.] This Prince appears now upon the Stage for the first Time, since his being conveyed to the Land of the *Fairies*; i. e. Inchant'd, as is mentioned in p. 23. of l. ii.

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which became them, After that *Gargantua* had most affably saluted all the Gentlemen there present, he said, Good Friends, I beg this Favour of you, and therein you will very much oblige me, that you leave not the Places where you sate, nor quit the Discourse you were upon.

Let a Chair be brought hither unto this end of the Table and reach me a Cup full of the strongest and best Wine you have, that I may drink to all the Company. You are in Faith, all welcome, [well-met] Gentlemen. Now let me know what Talk you were about. To this *Pantagruel* answered, That at the beginning of the Second Service *Panurge* had proposed a Problematic Theme, to wit, *Whether he should marry, or not marry?* That Father *Hippothadens* and Doctor *Rondibilis* had already dispatched their Resolutions thereupon; and that just as his Majesty was coming in, the faithful *Trouillogan*, in the Delivery of his Opinion, hath thus far proceeded, that when *Panurge* asked whether he ought to marry, yea or no. At first he made this Answer, *Both together*. When this same Question was again propounded, the second Answer was, *Neither one nor the other*. *Panurge* exclaimeth, that those Answers are full of Repugnancies and Contradictions, protesting that he understands them not, nor what it is that can be meant by them. If I be not mistaken, quoth *Gargantua*, I understand it very well: The Answer is not unlike to that which was once made by (3) a Philosopher in ancient Times, who being interrogated, if he had a Woman whom they named him, to his Wife; *I have her*, quoth he, *but she hath not me; possessing her, by her I am not possess'd*.

(3) *A Philosopher.*] *Aristippus*. He said this of *Tballis* the famous Curtizan whom he used to visit.

possest. Such another Answer quoth *Pantagruel*, was once made by a certain bouncing Wench of (4) *Sparta*, who being asked, if at any Time she had had to do with a Man? *No*, (quoth she) *but sometimes Men have had to do with me* Well then (quoth *Rondibilis*) let it be a *Neuter* in Physic; as when we say a Body is *Neuter*, when it is neither sick nor healthful; and a *Mean* in Philosophy; *that* by an Abnegation of both Extremes, and *this* by the Participation of the one and the other: Even as when luke-warm Water is said to be both hot and cold: Or rather as when Time makes the Partition, and equally divides betwixt the Two, a while in the one, another while as long in the other opposite Extremity. The holy Apostle, (quoth *Hippothadeus*) seemeth, as I conceive, to have more clearly explained this Point, when he said, *Those that are married, let them be as if they were not married; and those that have Wives, let them be as if they had no Wives at all*. I thus interpret (quoth *Pantagruel*) the having and not having of a Wife. To have a Wife, is to have the Use of her in such a Way as Nature hath ordained, which is for the Aid, Society and Solace of Man, and propagating of his Race: To have no Wife is not to be uxorious, play the Coward, and be lazy about her, and not for her Sake to disdain the Lustre of that Affection which Man owes to God; Nor yet for her to leave those Offices and Duties which he owes unto his Country, unto his Friends and Kindred; nor on her Account to abandon and forsake his precious Studies, and other Busineses, to wait still on her Will, her Beck and her Buttocks. If we be pleased in this Sense to take the Having and not Having of a Wife, we
Thall

(4) *Sparta*.] See *Plutarch* in his Precepts about Matrimony.

shall indeed find no Repugnancy nor Contradiction in the Terms at all.

C H A P. XXXVI.

*A Continuation of the Answers of the
Ephectic and Pyrrhonian Philosopher
Trouillogan.*

YOU speak wisely quoth *Panurge*, if the Moon were green Cheese ; such a Tale once piss'd my Goose : I do not think but that I am let down into that dark Pit, in the lowermost Bottom whereof the Truth was hid, according to the saying of (1) *Heraclitus*. I see no whit at all, I hear nothing, understand as little, my Senses are altogether dull'd and blunted ; truly I do very shrewdly suspect that I am enchanted. I will now alter the former Style of my Discourse, and talk to him in another Strain. Our trusty Friend, stir not, nor imburse any ; but let us vary the Chance, and speak without Disjunctives : I see already that these loose and ill-joined Members of an Enunciation do vex, trouble and perplex you.

Now go on, in the Name of God, *Should I marry?*

Trouill.

(1) *Heraclitus*.] This is one of *Rabelais's* affected Negligences ; so familiar to him. He very well knew that this Sentence was ascribed to *Democritus*. Nay, he says so somewhere, but he does not vouchsafe to remember it here.

Trouillogan. There is some likelihood therein.

Panurge. But if I do not marry ?

Trouil. I see in that no Inconvenience.

Pan. You do not ?

Trouil. None, truly if my Eyes deceive me not.

Pan. Yea, but I find more than Five Hundreded.

Trouil. Reckon them.

Pan. This is an Impropriety of Speech, I confess ; for I do no more thereby, but take a certain for an uncertain Number, and posite the determinate Term for what is indeterminate. When I say therefore Five Hundred, my Meaning is, many,

Trouil. I hear you.

Pan. Is it possible for me to live without a Wife, in the Name of all the Subterranean Devils ?

Trouil. Away with these filthy Beasts.

Pan. Let it be then in the Name of God ; for my *Salmigondinish* People use to say, *To lie alone, or without a Wife, is certainly a brutish Life.* And such a Life also was it assevered to be by *Dido* in her Lamentations.

Trouil. At your Command.

Pan. By the Pody Cody, I have fished fair ; where are we now ? But will you tell me ? Shall I marry ?

Trouil. Perhaps.

Pan. Shall I thrive or speed well with it ?

Trouil. According to the Encounter.

Pan. But if in my Adventure I encounter aright, as I hope to do, shall I be fortunate ?

Trouil. Enough.

Pan. Let us turn the clean contrary Way, and brush

Chap. XXXVI. *Rabelais's* WORKS. 241

brush our former Words against the Hair; what if I encounter ill?

Trouil. Then blame not me.

Pan. But, of Courtesy, be pleased to give me some Advice: I heartily beseech you, what must I do?

Trouil. Even what thou wilt.

Pan. Wisby, washy; Trolly, lolly.

Trouil. Do not Invoke the Name of any Thing, I pray you.

Pan. In the Name of God, let it be so: My Actions shall be regulated by the Rule and Square of your Counsel: What is it that you advise and counsel me to do?

Trouil. Nothing.

Pan. Shall I marry?

Trouil. I have no Hand in it.

Pan. Then shall I not marry?

Trouil. I cannot help it.

Pan. If I never marry, I shall never be a Cuckold?

Trouil. I thought so.

Pan. But put the Case that I be married.

Trouil. Where shall we put it?

Pan. Admit it be so then, and take my meaning in that Sense.

Trouil. I am otherways employed.

Pan. By the Death of a Hog, and Mother of a Toad, O Lord, if I durst hazard upon a little Fling at the swearing Game, though privily and under Thumb, it would lighten the Burthen of my Heart, and ease my Lights and Reins exceedingly; a little Patience nevertheless is requisite. Well then, if I marry, I shall be a Cuckold?

Trouil. One would say so.

Pan. Yet if my Wife prove a virtuous, wise, discreet and chaste Woman, I shall never be Cuckolded.

Trouil.

Trouil. I think you speak congruously.

Pan. Harken.

Trouil. As much as you will.

Pan. Will she be discreet and chaste? This is the only Point I would be resolved in?

Trouil. I question it.

Pan. You never saw her?

Trouil. Not that I know of.

Pan. Why do you then doubt of that which you know not?

Trouil. For a Cause.

Pan. And if you should know her.

Trouil. Yet more.

Pan. Page, my pretty little Darling, take here my Cap, I give it thee: Have a care you do not break the Spectacles that are in it; go down to the lower Court: Swear there half an Hour for me, and I shall in compensation of that Favour swear hereafter for thee as much as thou wilt. But who shall Cuckold me?

Trouil. Some Body.

Pan. By the Belly of the wooden Horse at Troy, Master Somebody, I shall bang, belam thee, and claw the well for thy Labour.

Trouil. You say so.

Pan. Nay, nay, that *Nick* in the dark Cellar, who hath no white in his Eye, carry me quite away with him, if, in that Case, whensoever I go abroad from the Palace of my Domestic Residence, I do not with as much Circumspection, as they use to ring Mares in our Country to keep them from being fallied by Stoned Horses, clap (2) a *Bergamasco* Lock upon my Wife.

Trouillogan.

(2) *A Bergamasco Lock.*] This Precaution which some *Italians* have thought proper to take with their Wives, had like to have been introduced into *France* also, in the Reign of

Trouillogan. Talk better.

Panurge. It is *Bien cbien cbie chanté*, well cacked, and cackled; shitten, and sung in matter of Talk: Let us resolve on somewhat.

Trouillogan. I do not gainsay it.

Panurge. Have a little Patience. Seeing I cannot on this Side draw any Blood of you, I will try, if with the Launcet of my Judgment, I be able to bleed you in another Vein. Are you married, or are you not?

Trouillogan. Neither the one nor the other, and both together.

Panurge. O the good God help us! By the Death off a Buffle-ox, I sweat with the toyl and travel that I am put to, and find my Digestion broke off, disturbed, and interrupted. For all my *Pbrenes*, *Metaphrenes*, and *Diaphragmes*, Back, Belly, Midriff, Muscles, Viens and Sinews are held in a suspence, and for a while discharged from their proper Offices, to stretch forth their several Powers and Abilities, for (3) *Incornifstibulating*, and laying

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of *Hen. II.* But several Galants of the Court could not without great Dissatisfaction behold the vast Trade that was driv'n in these (*ferrature*) Padlocks by an *Italian* Merchant who had open'd Shop for that Sort of Ware at the Fair of *St Germain*. Being threatened to be flung into the Rivers if he continued that Traffic, he was forced to pack up his Merchandize, and vend no more of his *Italian* Contrivances, and since that Time, no Body has dealt in that Commodity in *France*.

(3) *Incornifstibulating.*] By *cornifstibular*, the People in and about *Toulouse* mean troubled, afflicted, with an uneasiness of Mind: But here we have the proper Signification of this Word, and *Rabelais* seems to derive it from *Cornu*, (a Horn) *Fistula* (a Whistle) and *Stipula*, (a Stubble-Pipe used by Shepherds.) (I suppose our *English* Words for those three Things come from those *Latin* ones.) So *Rabelais* uses that made up Word (*Incornifstibulate*) to signify the beating any Thing into one's Memory, or Head, as if it were done by a Horn, a Whistle, and a Pipe.

ing up into the Hamper of my Understanding,
your various Sayings and Answers.

Trouillogan. I shall be no hinderer thereof.

Panurge. Tush, for shame: our Faithful Friend,
speak, Are you married?

Trouillogan. I think so.

Panurge. You were also married before you had
this Wife.

Trouillogan. It is possible.

Panurge. Had you good Luck in your first Mar-
riage,

Trouillogan. It is not impossible.

Panurge. How thrive you with this Second Wife
of yours?

Trouillogan. Even as it pleaseth my Fatal De-
stiny.

Panurge. But what in good earnest? tell me:
Do you prosper well with her?

Trouillogan. It is likely.

Panurge. Come on, in the Name of God: I vow,
by the Burthen of *St Christopher*, that I had rather
undertake the fetching of a Fart forth of the Belly
of a dead Ass, than to draw out of you a positive
and determinate Resolution: yet shall I be sure at
this Time to have a snatch at you, and get my
Claws over you. Our trusty Friend, let us shame
the Devil of Hell, and confess the Verity: Were
you ever a Cuckold? I say, you who are here,
and not that other you who playeth below in the
Tennis-Court?

Trouillogan. No, if it was not predestinated.

Panurge. By the Flesh, Blood, and Body, I
swear, reswear, forswear, abjure, and renounce,
he evades, and avoids, shifts, and (4) escapes me,
and quite slips and winds himself out of my Gripes
and Clutches.

At

(4) *Escapes me.*] *Il m'eschappe.*] *Anguilla* s. *elabitur*,
Plautus in *Pseudolo*.

At these Words *Gargantua* arose, and said, Praised be the good God in all Things, but especially for bringing the World unto that Height of Refinedness, beyond what it was when I first came to be acquainted therewith, that now the Learnedest and most Prudent Philosophers are not ashamed to be seen entring in at the Porches and Frontispieces of the Schools of the *Pyrrhonian*, *Aporrhetic*, *Sceptic*, and *Ephetic* Sects: Blessed be the Holy Name of God! Verily it is like henceforth to be found an Enterprize of much more easy undertaking, to catch Lyons by the Neck, Horses by the Main, Oxen by the Horns, Bulls by the Muzzle, Wolves by the Tail, Goats by the Beard, and flying Birds by the Feet, than to entrap such Philosophers in their Words. Farewel, my worthy, dear, and honest Friends.

When he had done thus speaking, he withdrew himself from the Company; *Pantagruel*, and others with him would have followed and accompanied him, but he would not permit them so to do. No sooner was *Gargantua* departed out of the Banquetting-Hall, than that *Pantagruel* said to the invited Guests. *Plato's Timæus*, at the Beginning always of a solemn Festival Convention, was wont to count those that were called thereto; we on the contrary, shall at the Closure and End of this Treatment, reckon up our Number, One, Two, Three; Where is the Fourth? I miss my Friend *Bridlegoose*: Was not he sent for? *Epistemon* answered, That he had been at his House to bid and invite him; but could not meet with him: for that a Messenger from the Parliament of *Myrlingois*, in *Myrlingues* (5) was come from him, with a Writ

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of

(5) *Was come from him.*] It should be, *was come to him*, not from him. There's no end of these *Qui pro Quo's*

of Summons, to cite and warn him personally to appear before the Reverend *Senators* of the High Court there, to vindicate and justify himself at the Bar, of the Crime of *Prevarication* laid to his Charge, and to be peremptorily instanced against him in a certain Decree, Judgment, or Sentence lately awarded, given and pronounced by him. That therefore he had taken Horse, and departed in great hast from his own House ; to the End, that without peril or danger of falling into a Default, or Contumacy, he might be the better able to keep the prefixed and appointed Time.

I will (quoth *Pantagruel*) understand how that Matter goeth ; it is now above Forty Years, that he hath been constantly the Judge of *Fonsbeton* : during which space of Time, he had given upwards of Four thousand Definitive Sentences :

Two

I shall give this Period a littler and exact Translation for the Sake of a Note of *M. d. Cbat's* upon this Place. ' An Usher or Tipstaff from the Parliament of *Myrelingois* in *Myrelingues* was come to summon him personally to appear, and, before the Senators, to render the Reason of a certain Sentence by him pronounced.' This is all our Author says: Not a Word of *Prevarication*, &c. Now *M. du Cbat* observes, from *Innocent Gentilet's Anti-Machiavel. Part iii. Max. xxxv.* ' In, and before, the Reign of *Louis XIIth.* the Magistrates (*non-souverains*) from whom there lay appeal were not many in one and the same Seat and Degree of Justice, nay there was no more than one in each Tribunal to administer Justice: Namely a Prevost or Ordinary Judge in the first Degree, and a Lieutenant-General de Bailly or Senéchal in the second Degree. But in the supreme Courts of the Parliaments and Grand Council there were several, not however in so great Number as now.' Thus, adds *M. du C.* our Judge *Bridlegoose*, (*Bridoie*) was alone responsible for a Sentence, which he alone had passed: And thence it comes, that in *France*, at this Time, by the Sentence of such and such a Judge, is understood a certain Sentence pass'd by the Judge and Counsellors of such or such a subaltern Jurisdiction.

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Two thousand three hundred and nine whereof, although Appeal was made by the Parties whom he had judicially condemned, from his inferior Judicatory, to the Supream Court of the Parliament of *Myrlingois*, in *Myrlingues*, they were all of them nevertheless confirmed, ratified and approved of by an Order, Decree, and final Sentence of the said Sovereign Court, to the casting of the *Appellants*, and utter overthrow of the Suits wherein they had been foiled at Law, for ever and a Day: That now in his old Age he should be personally summoned, who in all the foregoing Time of his Life, hath demeaned himself so unblameably in the Discharge of the Office and Vocation he had been called unto; it cannot assuredly be, that such a change hath happened without some notorious Misfortune and Disaster: I am resolved to help and assist him in Equity and Justice to the uttermost Extent of my Power and Ability. I know the Malice, Despight, and Wickedness of the World to be so much more now-a-days exasperated, increased, and aggravated to what it was, not long since, that the best Cause that is, how just and equitable soever it be, standeth in great need to be succoured, aided and supported. Therefore presently, from this very instant, do I purpose, 'till I see the Event and Closure thereof, most heedfully to attend and wait upon it, for fear of some under-hand tricky Surprizal, Cavilling, Pettifoggery, or fallacious Quirks in Law, to his Detriment, Hurt, or Disadvantage.

Then Dinner being done, and the Tables drawn and removed, when *Pantagruel* had very cordially and affectionately thanked his invited Guests, for the Favour which he had enjoyed of their Company, he presented them with several rich and costly Gifts, such as Jewels, Rings set with pre-

cious Stones, Gold and Silver Vessels, with a great deal of other Sort of Plate besides ; and lastly, taking of them all his Leave, retired himself into an inner Chamber.

C H A P. XXXVII.

How Pantagruel perswaded Panurge to take Counsel of a Fool.

WHEN *Pantagruel* had withdrawn himself, he by a little sloping Window in one of the Galleries, perceived *Panurge* in a Lobby not far from thence, walking alone, with the Gesture, Carriage, and Garb of a fond Dotard, raving, wagging, and shaking his Hands, dandling, lolling, and nodding with his Head, like a Cow bellowing for her Calf ; and having then called him nearer, spoke unto him thus : You are at this present (as I think) not unlike to a Mouse entangled in a Snare, who the more that she goeth about to rid and unwind herself out of the Gin wherein she is caught, by endeavouring to clear and deliver her Feet from the Pitch whereto they stick, the foulier she is bewrayed with it, and the more strongly pestered therein ; even so is it with you ; for the more that you labour, strive, and inforce yourself to disincumber, and extricate your Thoughts out of the implicating Involutions and Fetterings of the grievous and lamentable Gins and Springs of Anguish and Perplexity ; the greater Difficulty there is in the relieving of you, and
you

You remain faster bound than ever : nor do I know for the Removal of this Inconveniency, any Remedy but one.

Take heed ; I have often heard it said in a Vulgar Proverb, *The Wise may be instructed by a Fool*. Seeing the Answers and Responses of sage and judicious Men, have in no manner of Way satisfied you, take Advice of some Fool ; and possibly by so doing, you may come to get that Counsel which will be agreeable to your own Heart's Desire and Contentment. You know how by the Advice and Counsel and Prediction of *Fools*, many Kings, Princes, States and Commonwealths have been preserved, several Battles gained, and divers Doubts of a most perplexed Intricacy resolved : I am not so diffident of your Memory, as to hold it needful to refresh it with a Quotation of Examples ; nor do I so far undervalue your Judgment, but that I think it will acquiesce in the Reason of this my subsequent Discourse.

As he who narrowly takes heed to what concerns the dextrous Management of his private Affairs, domestic Businesses, and those Matters which are confined within the strait-laced Compass of one Family : Who is attentive, vigilant, and active in the œconomic Rule of his own House ; whose frugal Spirit never strays from Home ; who loseth no Occasion, whereby he may purchase to himself more Riches, and build up new Heaps of Treasure on his former Wealth ; and who knows warily how to prevent the Inconveniencies of Poverty, is called a wordly wise Man, tho' perhaps in the Judgment of the Intelligences which are above, he be esteemed a *Fool*. So on the contrary, is he most like (even in the Thoughts of all celestial Spirits) to be not only *sage*, but to *presage* Events to come by divine Inspiration, who

laying

laying quite aside those Cares which are conducive to his Body, or his Fortunes, and as it were departing from himself, rids all his Senses of terrene Affections, and clears his Fancies of all those plodding Studies, which harbour in the Minds of thriving Men: all which Neglects of sublunary Things are vulgarly imputed to *Folly*.

After this manner, the Son of *Picus*, King of the *Latins*, that great Soothsayer *Faunus*, was called *Fatuus*, by the witless Rabble of the common People. The like we daily see practised amongst the Comic Players, whose dramatic Rolls, in Distribution of the Personages, appoint the Acting of the *Fool* to him who is the wisest of the Troop. In Approbation also of this Fashion, the *Mathematicians* allow the very same *Horoscope* to Princes, and to Sots. Whereof a right pregnant Instance by them is given in the Nativities of *Aeneas* and *Choræbus*; the latter of which two is by *Euphorion* said to have been a *Fool*: and yet had with the former the same *Aspects*, and heavenly *Genetliac* Influences (1).

I shall not, I suppose, swerve much from the Purpose in hand, if I relate unto you, what *John Andrew* said upon the Return of a *Papal Writ*, which was directed to the Mayor of *Rochel* and Burghesses: after him by *Panormitanus* upon the same pontifical Canon; *Barbatias* (2) on the *Pandects* and

(1) *Genetliac Influences.*] I am ignorant in what Astrologers, unless perhaps in *Cardan*, *Rabelais* has found that *Aeneas* and *Choræbus* had one and the same *Horoscope*, and that Fools and Kings are born under the same Constellation. For Want of Proofs to verify these two Articles, I shall only say that the Second has a great Resemblance with the Proverb *aut Regem, aut fatuum nasci oportere*. See *Erasmus's Adages*.

(2) *Barbatias.*] *Andrew Barbatias* was a *Sicilian*, his Works were printed at *Bolonia* in 1472. See *Naudæus*,

and recently by *Jafon* (3), in his Councils, concerning *Seyny John* (4) the noted Fool of *Paris*, and fore great Grandfather to *Caillete*. The Case is this :

At *Paris*, in the Roast-meat Cookery of the *Petit Chastelet*, before the Cook-Shop of one of the Roast-meat Sellers of that Lane, a certain hungry Porter was eating his Bread, after he had by Parcels kept it a while above the Reek and Steam of a fat Goose on the Spit, turning at a great Fire, and found it so besmoaked with the Vapour, to be savoury ; which the Cook observing, took no Notice, 'till after having ravined his Peny Loaf, whereof no Morsel had been unsmoakified, he was about discamping and going away ; but by your Leave, as the Fellow thought to have departed thence Shot-free, the Master-Cook laid hold upon him by the Gorget, demanded Payment for the Smoak of his Roast-meat. The Porter answered, that he had sustained no Loss at all; that by what he had done there was no Dimunition of the Flesh ; that he had taken

M 5

nothing

[3] *Jafon*.] *Bartolus* likewise has quoted this Sentence of *Seyny John*, in confirmation of the Proverb *Sapè etiam Stultus fuit opportunè locutus*.

[4] *Seyny John*.] This *Seyny John* (or as *Rabelais* has it, *Seigni Joan*) Great-Grand-father (*Bisayeul*) to *Caillete*, was in his Time known by the Name of *John the Fool*, and is here called by *Rabelais*, *Seigni Joan* or *Johan* from *Senex Joannes*, to distinguish him from *Johan fol de Madame*, of whom *Marot* speaks in his Epitaph. Our Author makes this *Seigni-Joan* Great Grandfather to the Fool *Caillete*, because he was prior to him about a Century : *Caillete* flourishing or rather driv'ling about the Year 1494. In the Frontispiece of the *Ship of Fools*, printed in 1497, there's the Picture of *Seigni-Joan*, and that of *Caillete* ; the latter as the Patron of the New Mode, and the former as Head of those who still retain the Old Mode.

nothing of his, and that therefore he was not indebted to him in any Thing : as for the Smoak in Question, that, although he had not been there, it would howsoever have been evaporated : besides that, before that Time it had never been seen nor heard, that Roast-meat Smoak was sold upon the Streets of *Paris*. The Cook hereto replied, That he was not obliged nor any way bound to feed and nourish for nought a Porter whom he had never seen before, with the Smoak of his Roast-meat ; and thereupon swore, that if he would not forthwith content and satisfy him with present Payment for the Repast which he had thereby got, that he would take his crooked Staves from off his Back ; which instead of having Loads thereafter laid upon them, should serve for Fuel to his Kitchen Fires. Whilst he was going about so to do, and to have pulled them to him by one of the bottom Rings, which he had caught in his Hand, the sturdy Porter got out of his Grips, drew forth the knotty Cudgel, and stood to his own Defence. The Altercation waxed hot in Words, which moved the gaping Hoydons of the sottish *Parisians* to run from all Parts thereabouts, to see what the Issue would be of that babling Strife and Contention. In the Interim of this Dispute, to very good Purpose *Seyny John*, the Fool and Citizen of *Paris*, happened to be there, whom the Cook perceiving, said to the Porter, Wilt thou refer and submit unto the noble *Seyny John*, the Decision of the Difference and Controversy which is betwixt us ? Yes, by the Blood of a Goose, answered the Porter, I am content. *Seyny John* the Fool, finding that the Cook and Porter had compromised the Determination of thier Variance and Debate to the Discretion of his Award and Arbitriment ; after that the Rea-
sons

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sons on either Side, whereupon was grounded the mutual Fierceness of their brawling Jar, had been to the full displayed and laid open before him, commanded the Porter to draw out of the Fob of his Belt, a Piece of Money, if he had it. Whereupon the Porter immediately without delay, in Reverence to the Authority of such a judicious Umpire, put the tenth Part of a Silver *Phillip* into his Hand. This little *Phillip*, *Seyny John* took, then set it on his left Shoulder, to try by feeling if it was of a sufficient Weight; after that, laying it on the Palm of his Hand, he made it ring and tingle, to understand by the Ear if it was of a good Alloy in the Metal whereof it was composed: thereafter he put it to the Ball or Apple of his left Eye, to explore by the Sight if it was well stamped and marked; all which being done, in a profound Silence of the whole doleful People, who were there Spectators of this Pageantry, to the great Hope of the Cook's, and Despair of the Porter's Prevalency in the Suit that was in Agitation, he finally caused the Porter to make it sound several times upon the Stall of the Cook's Shop. Then with a *Presidential Majesty* holding his Bable (Scepter-like) in his Hand, muffling his Head with a Hood of Marten Skins, each Side whereof had the Resemblance of an Apes Face, spruced up with Ears of pasted Paper, and having about his Neck a bucked Ruff, raised, furrowed, and ridged, with Ponting Sticks, of the Shape and Fashion of small Organ Pipes; he first with all the Force of his Lungs, Coughed two or three Times, and then with an audible Voice pronounced the following Sentence. The Court declareth, that *the Porter, who ate his Bread at the Smoak of the Roast, bath civilly paid the Cook with the Sound of his Money*: And

he said Court *Ordaineth*, *That every one return to his own Home, and attend his proper Business, without Cost and Charges, and for a Cause.* This Verdict, Award and Arbitriment of the *Parisian Fool*, did appear so equitable, yea, so admirable to the aforesaid *Doctors*, that they very much doubted, if the Matter had been brought before the *Sessions for Justice* of the said Place, or that the Judges of the *Rota at Rome* had been Umpires therein; or yet that the *Areopagites* themselves had been the Deciders thereof, if by any one Part, or all of them together, it had been so judicially sententiated and awarded. Therefore consider if you will be counselled by a *Fool*.

C H A P. XXXVIII.

How Triboulet is set forth and blazoned by Pantagruel and Panurge.

BY my Soul, quoth *Panurge*, that Overture pleaseth me exceedingly well; I will therefore lay hold thereon, and embrace it. At the very motioning thereof my very *Right Entrail* seemeth to be widened and enlarged, which was but just now hard bound, contracted and restrictive: but as we have hitherto made Choice of the purest and most refined Cream of Wisdom and Sapience for our Council, so would I now have

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have to preside and bear the prime Sway in our Consultation, as very a *Fool* in the supreme Degree. *Triboulet* (1) (quoth *Pantagruel*) is compleatly *foolish*, as I conceive. Yes truly (answered *Panurge*) he is properly and totally a *Fool*, a

Pantagruel.

Panurge.

Fatal <i>f.</i>	Jovial <i>f.</i>
Natural <i>f.</i>	Mercurial <i>f.</i>
Cœlestial <i>f.</i>	Lunatic <i>f.</i>
Erratic <i>f.</i>	Ducal <i>f.</i>
Excentric <i>f.</i>	Common <i>f.</i>
Ætherial and Junonian <i>f.</i>	Lordly <i>f.</i>
Arctic <i>f.</i>	Palatin <i>f.</i>
Heroic <i>f.</i>	Principal <i>f.</i>
Genial <i>f.</i>	Pretorian <i>f.</i>
Inconstant <i>f.</i>	Elected <i>f.</i>
Earthly <i>f.</i>	Courtly <i>f.</i>
Solacious and sporting <i>f.</i>	Primipilary <i>f.</i>
Jocund and wanton <i>f.</i>	Triumphant <i>f.</i>
Pimpled <i>f.</i>	Vulgar <i>f.</i>
Freckled <i>f.</i>	Domestic <i>f.</i>
	Bell.

(1) *Triboulet.*] A *Buffoon* whom *Episeemon* saw in Hell, had before been called by this Name, and is the same that *Francis Hotman* in his *Matag. de Matagonibus*, says that the King *Louis XIIth* had in his Retinue. Here an arrant Fool is called *Triboulet*, from whence it is plain that this Word is properly applicable to any poor Wretch that has a troubled Spirit. *Froissart* Vol. III. c. cxviii. *En Anglaterra pour cette saison, ils etoyent tous triboulez & en Mauvais arroy.* And *Alain Chartier*, in his Book of the Four Ladies.

Et sont foulez,

Et par fortune triboulez.

At *Toulouse*, a Man troubled with Affliction, is said to be *troublat*: and when *Marot* in one of his Poems, says that *Triboulet* has Brothers and Sisters; he does not mean that that Buffoon of *Louis the XIIth's* was still alive, or that he had Brothers and Sisters, but only that after *Triboulet's* Death, there were still left in France Fools and People with troubled Brains. *Oudin* renders *Triboulet*, *uomo grosso e corto*, and then *Triboulet* comes from *Tripe* and means *Fat-belly'd*.

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Pantagruel.

Panurge.

Bell-tinging <i>f.</i>	Civil <i>f.</i>
Laughing and lecherous <i>f.</i>	Popular <i>f.</i>
Nimming and filching <i>f.</i>	Familiar <i>f.</i>
Unpressed <i>f.</i>	Notable <i>f.</i>
First broached <i>f.</i>	Favourized <i>f.</i>
Augustal <i>f.</i>	Latinized <i>f.</i>
Cesarine <i>f.</i>	Ordinary <i>f.</i>
Imperial <i>f.</i>	Transcendent <i>f.</i>
Royal <i>f.</i>	Rising <i>f.</i>
Patriarchal <i>f.</i>	Papal <i>f.</i>
Original <i>f.</i>	Consistorian <i>f.</i>
Loyal <i>f.</i>	Conclavist <i>f.</i>
Episcopal <i>f.</i>	Bullist <i>f.</i>
Doctoral <i>f.</i>	Synodal <i>f.</i>
Monachal <i>f.</i>	Theatrical <i>f.</i>
Fiscal <i>f.</i>	Flitting, giddy and unsteady <i>f.</i>
Extravagant <i>f.</i>	Brancher, Novice and Cockney <i>f.</i>
Writhed <i>f.</i>	Hagard, cross and forward <i>f.</i>
Canonical <i>f.</i>	Gentle, mild and tractable <i>f.</i>
Such another <i>f.</i>	Mail coated <i>f.</i>
Graduated <i>f.</i>	Pilfring and purloining <i>f.</i>
Commensal <i>f.</i>	Tail-grown <i>f.</i>
Primolicensed <i>f.</i>	Gray-peckled <i>f.</i>
Trainbearing <i>f.</i>	Crimson or in-Grain <i>f.</i>
Supererogating <i>f.</i>	Doting and raving <i>f.</i>
Collateral <i>f.</i>	Singular and surpassing <i>f.</i>
Haunch and Side <i>f.</i>	Special and excelling <i>f.</i>
Nestling, ninny and youngling <i>f.</i>	Metaphysical <i>f.</i>
Exemplary <i>f.</i>	Extatical <i>f.</i>
Rare outlandish <i>f.</i>	Predicable and enunciatory <i>f.</i>
Satrapal <i>f.</i>	
Predicamental and Catagoric <i>f.</i>	

Decumane

Pantagruel.

Decumane and Superlative *f.*
 Algebraical *f.*
 Talmudical *f.*
 Compendious *f.*
 Hyperbolical *f.*
 Allegorical *f.*
 Solemn *f.*
 Capital *f.*
 Cordial *f.*
 Hepatic *f.*
 Splenetic *f.*
 Windy *f.*
 Almicantarized *f.*
 Chinnified *f.*
 Overcockrillifiedlid and
 fied *f.*
 Sublime *f.*
 Ingrained *f.*
 Basely acoutred *f.*
 Modal *f.*
 Well-fed *f.*
 Heteroclit *f.*
 Abridging *f.*
 Leaden-sealed *f.*
 Compassionate *f.*
 Crooching, showking,
 ducking *f.*
 Well-hung and tim-
 bred *f.*
 Crabbed and unplea-
 sing *f.*
 Lofly and stately *f.*

Panurge.

Dutiful and officious *f.*
 Optical and perspective *f.*
 Cabalistical and Masso-
 retical *f.*
 Algalized *f.*
 Abbreviated *f.*
 Anatomostical *f.*
 Tropological *f.*
 Pleonasmical *f.*
 Hair-brained *f.*
 Intimate *f.*
 Cupshotten and swelling *f.*
 Legitimate *f.*
 Proportioned *f.*
 Swollen and puffed up *f.*
 Corallery *f.*
 Eastern *f.*
 Crimson *f.*
 City *f.*
 Mast-headed *f.*
 Second Notial *f.*
 Micher pinch-crust *f.*
 Summist *f.*
 Morish *f.*
 Mandatory *f.*
 Titulary *f.*
 Grim, stern, harsh, and
 wayward *f.*
 Ill-clawed, pounced and
 Azymathallel *f.*
 Winded and tainted *f.*
 Kitchen-haunting *f.*
 Spitrack *f.*

Architrave

Pantagruel.

Architrave *f.*
 Tetragonal *f.*
 Chearful and buxom *f.*
 Solemn *f.*
 Annual *f.*
 Festival *f.*
 Recreative *f.*
 Boorish and counterfeit *f.*
 Pleasant *f.*
 Priviledged *f.*
 Rustical *f.*
 Proper and peculiar *f.*
 Ever ready *f.*
 Diapasonal *f.*
 Resolute *f.*
 Hieroglyphical *f.*
 Authentic *f.*
 Worthy *f.*
 Precious *f.*
 Fanatic.
 Fantastical *f.*
 Symphatic *f.*
 Panic *f.*
 Limbicked and distilled *f.*
 Comfortable *f.*
 Wretched and heartless *f.*
 Fooded *f.*
 Thick and threefold *f.*
 Damasked *f.*
 Fearnly *f.*
 Unleavened *f.*
 Barytonant *f.*
 Pink and spot-poudered *f.*
 Musket-proof *f.*
 Pedantic *f.*
 Strouting *f.*

Panurge.

Pedestal *f.*
 Renowned *f.*
 Rheumatic *f.*
 Flaunting and braggadochio *f.*
 Egregious *f.*
 Humorous and capricious *f.*
 Rude, gross and absurd *f.*
 Large measured *f.*
 Bable *f.*
 Down-right *f.*
 Broad-listed *f.*
 Downfical-bearing *f.*
 Stale and over-worn *f.*
 Sawcy and swaggering *f.*
 Full bulked *f.*
 Gallant and vain-glorious *f.*
 Gorgeous and gawdy *f.*
 Continual and intermitting *f.*
 Rebasing and roundling *f.*
 Prototypal and precedent-ing *f.*
 Prating *f.*
 Catechetic *f.*
 Cacodoxical *f.*
 Meridional *f.*
 Nocturnal *f.*
 Occidental *f.*
 Trifling *f.*
 Astrological and Figure-flinging *f.*
 Genethliac and Horoscopal *f.* Wood

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Wood <i>f.</i>	Knavish <i>f.</i>
Greedy <i>f.</i>	Idiot <i>f.</i>
Senseless <i>f.</i>	Blockish <i>f.</i>
Godderlich <i>f.</i>	Beetle-headed <i>f.</i>
Obstinate <i>f.</i>	Grotesk <i>f.</i>
Contradictory <i>f.</i>	Impertinent <i>f.</i>
Pedagogical <i>f.</i>	Quarrelsome <i>f.</i>
Daft <i>f.</i>	Unmannerly <i>f.</i>
Drunken <i>f.</i>	Captious and sophistical <i>f.</i>
Peevish <i>f.</i>	Soritic <i>f.</i>
Prodigal <i>f.</i>	Catholoproton <i>f.</i>
Rash <i>f.</i>	Hoti and Dioti <i>f.</i>
Plodding <i>f.</i>	Alphos and Catati <i>f.</i>

Pantagruel. If there was any Reason why at Rome the *Quirinal* Holidays of old, were called the Feast of Fools ; J know not why we may not for the like Cause institute in France the *Tribouletic* Festivals, to be Celebrated and Solemnized over all the Land.

Panurge. (2) If all Fools carried Cruppers.

Pantagruel. If he were the God (3) *Fatuus*, of whom we have already made mention, the Husband of the Goddess *Fatua*, his Father would be (4) *Good Day*, and his Grand-mother *Good Even*.

Panurge. If all Fools paced, albeit he be somewhat wry-legged, he would overlay at least a Fathom

(2) *If all Fools carry'd Cruppers*] What then ? --- Add, *Triboulet wou'd have his Buttocks claw'd off.* Left out by Sir T. U. *Il auroit les fesses bien escourbées.* Thus the best Editions have it. In the rest it is *Il y auroit des fesses bien escourbée* which being downright Nonsense I don't wonder Sir T. U. did not understand it, and so left it out.

(3) *Fatuus.*] A Rural God : *Rabelais* calls him *Fatuel* from *Fatuellus* which likewise was the Name he sometimes went by. King *Oberon*, the *Camb.* Dict. calls him.

(4) *Good-Day and Good Even.*] *Bonadies*, and *Bonedée.* Q. Whether this may not refer to the *Bona Dea* of the Antients.

thom at every Rake. Let us go toward him without any further lingering or delay, we shall have, no doubt, some fine Resolution of him. I am ready to go, and long for the Issue of our Progress impatiently. I must needs (quoth *Pantagruel*) according to my former Resolution therein, be present at *Bridlegoose's* Tryal: Nevertheless, whilst I shall be upon my Journey towards (5) *Mirelingues*, which is on the other Side of the River of *Loire*, I will dispatch *Carpalim* to bring hither with him from *Blois* the Fool *Triboulet*. Then was *Carpalim* instantly sent away, and *Pantagruel* at the same Time, attended by his *Domesticks*, *Panurge*, *Epistemon*, *Ponocrates*, Friar *John*, *Gymnast*, *Ryzotomus*, and others, marched forward on the High Road to *Mirelingues*.

(5) *Myrelingues*, which is on the other Side of the River *Loire*.] *Myrelingues qui est de là la Riviere de Loire*, conformable to the Three Editions of *Lyons*, which in this are right, and so is Sir *T. U's* Version.

The other Editions by omitting the Adverb *là* and only saying *Myrelingues qui est de la Riviere de Loire* would put one upon hunting for *Myrelingues* on the River *Loire*. Now it is plain this here means the Parliament of *Toulouse*, called *Mirelingues*, as if one should say, *Millelangues* (on Account of the vast Diversity of Dialects or rather Jarjonic-Ped'ars *French* which prevails throughout the Extent of it's Whole Jurisdiction.)

C H A P. XXXIX.

How Pantagruel was present at the Tryal of Judge Bridlegoose, who decided Causes and Controversies in Law, by the Chance and Fortune of the Dice.

ON the Day following, precisely at the Hour appointed, *Pantagruel* came to *Myrelingues*. At his Arrival the Presidents, Senators, and Counsellors prayed him to do them the Honour to enter in with them, to hear the Decision of all the Causes, Arguments, and Reasons, which *Bridlegoose* in his own Defence would produce, why he had pronounced a certain Sentence against the Subsidy-Assessor (1) *Touberonde*; which did not seem very equitable to that (2) *Centumviral Court*. *Pantagruel* very willingly condescended to their Desire, and accordingly entering in, found *Bridlegoose*

(1) *Touberonde*.] A Nickname at Pleasure, for a Tax-gatherer, who *touches*, i. e. receives the Tax, which those of his Parish, pay in Money round.

(2) *Centumviral Court*.] In the Edition of 1547, and in that of 1553, we read *bis-centumvirale*: Which supposes there was at that Time in *France* such a Parliament, as consisted of two hundred Judges. The new Editions, also the three of *Lyons*, that of 1596, and that of 1626, have *centumvirale*, which quadrates less ill with what is said in the *Anti-Machiavel*, Par. iii. Max. 35. that anciently the Number of Counsellors of a Supreme Tribunal was not great in comparison of what has since been seen.

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goose sitting within the middle of the Inclosure of the said Court of Justice ; who immediately upon the coming of *Pantagruel*, accompanied with the Senatorian Members of that worshipful Judicatory, arose, went to the Bar, had his Indictment read, and for all his Reasons, Defenses, and Excuses, answered nothing else, but that he was become Old, and that his Sight of late was very much failed, and become dimmer than it was wont to be ; instancing therewithal many Miseries and Calamities, which Old Age bringeth along with it, and are concomitant to wrinkled Elders ; which *not. per Archil. D. 86. C. tanta.* By Reason of which Infirmary he was not able so distinctly and clearly to discern the *Points* of the *Dice*, as formerly he had been accustomed to do : whence it might very well have happened, said he, as old dim-sighted *Isaac* took *Jacob* for *Esau*. that after the same Manner, at the Decision of Causes and Controversies in Law, he might have been mistaken in taking a *Quatre* for a *Cinque*, or *Tre* for a *Deuce* : This, I beseech your Worship (quoth he) to take into your serious Consideration, and to have the more favourable Opinion of my Uprightness, (notwithstanding the *Prevarication* whereof I am accused, in the Matter of *Toucheronde's* Sentence) that at the Time of that Decrees pronouncing, I only had made use of my small *Dice* ; and your Worships (said he) know very well, how by the most Authentic Rules of the Law, it is provided, That *the Imperfections of Nature* should never be imputed unto any for Crimes and Transgressions ; as appeareth, *ff. de re Milit. L. qui cum uno. ff. de Reg. Jur. L. fere. ff. de ædil. edict. per totum, ff. de term. Mod. L. Divus Adrianus*, resolved by *LUD. RO. in L. Si Vero. ff. Sol. Matr.* And who would offer to do otherways, should not thereby accuse

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accuse the Man, but Nature, and the All-seeing Providence of God, as is evident in *L. Maximum Vitium. C. de Lib. præter.*

What kind of *Dice* (quoth *Trinquamelle*, grand President (3) of the said Court) do you mean my Friend *Bridlegoose*? The *Dice* (quoth *Bridlegoose*) of Sentences at Law, Decrees, and peremptory Judgments, *Alea Judiciorum*, whereof is written, *Per Doct. 26. qu. 2. Cap. Sort. L. nec emptio. ff. de contrahend empt. L. quod debetur. ff. de pecul. & ibi Bartol.* And which your Worships do, as well as I, use, in this glorious Sovereign Court of yours, so do all other righteous Judges in their Decision of Processes, and Final Determination of Legal Differences, observing that which hath been said thereof, by D. Henri. Ferrandat. & not. *Gl. in m. G. fin. de sortil. & L. sed cum ambo ff. de jud. ubi Doc.* Where mark, that Chance and Fortune, are good, honest, profitable and necessary for ending of, and putting a final closure to, Dissensions and Debates in Suits at Law. The same hath more clearly been declared by *Bald. Bartol. & Alex. C. communia de Leg. Si duo.* But how is it that you do these Things? (asked *Trinquamelle*). I very briefly (quoth *Bridlegoose*) shall answer you according to the Doctrine and Instructions of *Leg. ampliore §. in refutatoriis. C. de Appell.* Which is conform to what is said in *Gloss. L. 1. ff. quod met. caus. gaudent*

{3} *Trinquamelle grand President.*] In old Time in France they used to say *Grand President* instead of *first President*. *Trine' amellos* in the Toulousain Language signifies a Bully, whose whole Courage lies in *backing* (*trancher*) boldly through the middle of the Kernels (*amandes*) of all Sorts of Nuts. Under this Name is here characterised a first President, in as much as the Fines (*amendes*) to be levy'd on the Effects of those condemned by *Arrêt* are by him adjudged one third Part to the public Treasure, another to the Poor, and the other Third to the Prosecutor.

dent brevitare moderni. My Practice is therein the same with that of your other Worships and as the Custom of the Judicatory requires, unto which our Law commandeth us to have regard, and by the Rule thereof still to direct and regulate our Actions and Procedures: *un. not. extra. de consuet. C. ex literis, & ibi Innoc.* for having well and exactly seen, surveyed, overlooked, reviewed, recognised, read, and read over again, turned and tossed over, seriously perused and examined the Bills of Complaint, Accusations, Impeachments, Indictments, Warnings, Citations, Summonings, Comparitions, Appearances, Mandates, Commissions, Delegations, Instructions, Informations, Inquests, Preparatories, Productions, Evidences, Proofs, Allegations, Depositions, cross Speeches, Contradictions, Supplications, Requests, Petitions, Enquiries, Instruments of the Deposition of Witnesses, Rejoinders, Replies, Confirmations of former Assertions, Duplies, Triplies, Answers to Rejoinders, Writings, Deeds, Reproaches, disabling of Exceptions taken, Grievances, Salvation-Bills, Re-examination of Witnesses, Confronting of them together, Declarations, Denunciations, Libels, Certificates, Royal Missives, Letters of Appeal, Letters of Attorney, Instruments of Compulsion, Delinatories, Anticipatories, Evocations, Messages, Dimissions, Issues, Exceptions, dilatory Pleas, Demurs, Compositions, Injunctions, Reliefs, Reports, Returns, Confessions, Acknowledgments, Exploits, Executions, and other such-like Confects and Spiceries, both at the one and the other Side, as a good Judge ought to do, conform to what has been noted thereupon. *Spec de ordination. Paragr. 3. & Tit. de Offi. omn. jud. Paragr. fin. & de rescriptis Præsent. Parag. 1.* I posite on the End of a Table, in my Closet, all
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the Poaks and Bags of the *Defendant*, and then allow unto him the first Hazard of the *Dice*; according to the usual Manner of your other *Worships*. And it is mentioned, *L. Favorabiliores ff. de Reg. Jur. & in cap. cum sunt eod. Tit. Lib. 6.* which saith, *Quam sunt partium Jura obscura, reo potius favendum est quam alicui.* That being done, I thereafter lay down upon the other End of the same Table, the Bags and Sachels of the *Plaintiff*, (as your *Worships* are accustomed to do) (4) *Visum Visu*, just over-against one another: for, *Opposita juxta se posita clarius elucescunt: ut not. in L. 1. Parag. Videamus. F. de his qui sunt sui vel alieni juris & in L. Munerum. §. Mixta F. de muner. & bonor.* Then do I likewise and semblably throw the *Dice* for him, and forthwith *livre* him his chance. But (quoth *Trinquamelle*) my Friend, how came you to know, understand, and resolve the Obscurity of these various and seeming contrary Passages in Law, which are laid claim to by the Sutors, and pleading Parties? Even just (quoth *Bridlegoose*) after the fashion of (5) your other *Worships*: To wit, when there are many Bags on the one Side, and on the other, I then use my little small *Dice* (after the customary Manner of your other *Worships*) in obedience to the Law, *Semper in stipulationibus F. de Regulis Juris*, and the Law *versale* (6) verifieth that

(4) *Visum Visu.*] Thence the French Preposition *Vis-a-vis* I suppose. Over-against.

(5) *Your other Worships.*] *Vous autres Messieurs*; a Gallicism. It only means in English *Your Worships*. This Pronoun *autres* sounds odd'y in English, but it is a beautiful Redundancy in French and in other Languages too; Thus, I remember, the Answer sent back by the Spanish Governor at Port St. Mary's to the late D. of Ormond's Summons to submit to Cha. III'd. was, *Nos otros Espagnoles no mudamos el Rey.* We (other) Spaniards don't use to change our Kings.

(6) *Verifieth.*] Verifieth *Rabelais* says, for that Law is a perfect Pentameter *Semper in obscuris quod minimum est sequimur.* *Versale* means Royal, and sometimes Text Hand. Cotgr.

that, *Eod. tit. semper in obscuris quod minimum est sequimur* : Canonized in *C. in obscuris. eod. Tit. Lib. 6.* I have other large great *Dice*, fair and goodly ones, which I employ on the Fashion that your other Worships use to do, when the Matter is more plain, clear, and liquid : that is to say, when there are fewer Bags. But when you have done all these fine Things (quoth *Trinquamelle*) how do you, my Friend, award your Decrees, and pronounce Judgment ? Even as your other Worships (answered *Bridlegoose*) for I give out Sentence in his Favour, unto whom hath befallen the *best* (7) *Chance* by *Dice* : Judiciary, Tribunian, Pretorial, what comes first : So our Laws command. *F. qui pot. in Pign. L. Creditor C. de Consul. l. Et de Regul. Juris in 6.* (8) *Qui prior est jure.*

(7) *Chance* by *Dice*, &c.] Judiciary, Tribunian, Pretorial are Three Synonymous Expressions. *Chance* Judiciary, *alea judiciorum*, shews the uncertainty of Judgments. This very *Chance* is called *Tribunian* from the famous Jurisconsult who by Order of *Justinian* compil'd a Body of the Roman Law. *Rabelais* in imitation of the *Civilians* who preceded *Budaus* and *Alciatus*, writes *Tribunian* here, and elsewhere. *Suidas* writes *Τριβωνιανός* and *Τριβωνιανός*.

(8) *Qui prior est jure.*] This is but half the Rule, and that unintelligibly quoted. The Rule in Law as *Rabelais* quotes it is, *Qui prior est tempore, potior est jure.*

CHAP.

C H A P. XL.

How Bridlegoose giveth Reasons, why he looked over those Law-Papers which be decided by the Chance of the Dice.

YEA, but (quoth *Trinquamelle*) my Friend, seeing it is by the Lot, Chance, and Throw of the *Dice* that you award your Judgments and Sentence, why do not you live up these fair Throws and Chances the very same Day and Hour, without any further Procrastination or Delay, that the controverting Party-pleaders appear before you? To what Use can those Writings serve you, those Papers, and other Procedures contained in the Bags and Poaks of the Law-Suitors? To the very same Use (quoth *Bridlegoose*) that they serve your other Worships. They are behooful unto me, and serve my Turn in Three Things very exquisite, requisite, and authentical. *First*, For *Formality*-sake, the Omission whereof, that it maketh all whatever is done, to be of no Force nor Value, is excellently well proved, by *Spec. 1. tit. de instr. edit. & tit. de rescript. present.* Besides, that it is not unknown to you, who have had many more Experiments thereof than I, how oftentimes in Judicial Proceedings, the *Formalities* utterly destroy the *Materialities* and Substances of the Causes and Matters agitated; for *Forma mutata, mutatur substantia. F. ad exhib.*

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*L. Julianus F. ad Leg. Fals. l. si is qui Quadr-
ginta. Et extra. de decim. C. ad audientiam. F.
de Cel. Miss. C. in quadam.*

Secondly, They are useful and steadable to me, (even as unto your other Worships) in lieu of some other honest and healthful *Exercise*. The late Master *Othoman Vadat* (1), a prime Physician, as you would say, *Cod. de Comit. & Archi- Lib. xii*, hath frequently told me, That the Lack and Default of Bodily *Exercise*, is the chief, if not the sole and only Cause of the little Health, and short Lives of all Officers of Justice, such as your Worships and I am. Which Observation was singulary well, before him, noted and remarked by *Bartholus* in *Lib. 1. C. de Sent. quæ pro eo quod*: therefore is it, that the Practice of such like Exercitations is appointed to be laid hold on by your other Worships, and consequently not to be denied unto me, who am of the same Profession: *Quia accessorium naturam sequitur principalis, de Regul. Jur. L. 6. & L. cum principalis, & L. nihil dolo. F. eod. tit. ff. de fide juss. L. fide juss. & extra. de Officio. del. Cap. 2.* Let certain honest, and recreative Sports and Plays of Corporeal Exercises be allowed and approved of; and so (2) far, *Ut omnes obed. in princ.*

(1) *Othoman Vadat, a prime Physician.*] His Name in *Rabelais* is *Vadere*. *First Physician*, i. e. one of those Physicians (in Point of Rank) of whom the Code speaks *l. xii. t. xiii. de Comitibus & Archiatris Sacri Palatii*. *Micbael Vataire*, first Physician to the Duke of *Alençon* in 1574, was in all likelihood the Son of this *Otoman*. See the Duke de *Newer's* Memoirs: *Ambrose Paré* (*Paracelsus*, alias *Cbeek*) *Introd. to Chirurgery*, and *Simon Golart's* admirable and memorable History.

(2) *And so far.*] Instead of these Words, read *ff. d. allus. & aleat. l. solent. & ausibent. Ut omnes, &c.*

princ. Coll. 7. & F. de præscript. verò. L. si. gratuitam & L. 1. Cod. de Spect. L. 11. Such also is the Opinion of *D. Thom. in Secunda, Secunda 2. 168.* Quoted to very good Purpose, by *D. Albert de Rosa*, who, *Fuit Magnus Practicus*, and a solemn Doctor, as *Barbaria (3)* attesteth in *Principiis Consil.* Wherefore the Reason is evidently and clearly deduced, and set down before us, in *Gloss. in proæmio F. ne autem tertii. Interpone tuis interdum gaudia curis.* In very deed, once, in the Year a Thousand four Hundred Fourscore and nine, having a Business concerning the Portion and Inheritance of a younger Brother, depending in the Court and Chamber of the High Treasurers of *France*, whereinto as soon as ever I got Leave to enter by a Pecuniary Permission of the Usher thereof, as your other Worthships know very well, that (4) *Pecunia obediunt omnia*; and there says, *Baldus*, in *L. Singularia. F. si cert. pet. & Salic. in L. receptitia. Cod. de constit. pecuni. & card. in Clem. 1. de Baptism*: I found them all recreating and diverting themselves at the Play called *Musse*, either before or after Dinner; to me, truly, it is a Thing altogether indifferent, whether of the two it was, provided that *Hic not.* that the Game of the *Musse* is honest, healthful, ancient, and lawful, *A Muscho inventore, de quo Cod. de petit. hæred. L. si post motam (5): & Muscarii.* Such as play and sport it at the *Musse*, are excusable in and by Law, *Lib. 1. C. de excus. artific. lib. x.*

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And

(3) *Barbaria.*] It should be *Barbotias*. Almost all these Citations being wrong, I have alter'd them.

(4) *Pecunia, &c.*] It should be *Pecunia*. Sir *T. U.* makes old *Bridlegoose* speak worse *Latin* quite throughout than *Rabelais* has done.

(5) *Motam.*] *Mortem*,

And at the very same Time was Master *Tielman Picquet* (6), one of the Players of that Game of *Musse*: there is nothing that I do better remember; for he laughed heartily, when his Fellow-Members of the aforesaid Judicial Chamber, spoiled their Caps in swindging of his Shoulders; he, nevertheless, did even then say unto them, that the banging and flapping of him to the Waste, and Havock of their Caps, should not at their Return from the Palace to their own Houses, excuse them from their Wives: *Per c. extra de præsum. & ibi gloss.* Now *resaltoriè loquendo*, I should say, according to the Style and Phrase of your other Worships, that there is no Exercise, Sport, Game, Play, nor Recreation in all this Palatine, Palacial, or Parliamentary World, more aromatizing (7) and fragrant, than to empty and void Bags and Purses: turn over Papers and Writings: quote Margins and Backs of Scrolls and Rolls; fill Panniers, and take Inspection of Causes: *Ex Bart. & Joan. de prag. in L. falsa de condit. & Demonst. F.*

Thirdly, I consider as your own Worships use to do, that *Time* ripeneth and bringeth all Things to Maturity, that by *Time* every Thing cometh to be made manifest and patent, and that *Time* is the Father of Truth and Virtue. *Gloss. in l. cod. de Servit. authent. de restit. & ea quæ pa. & spectat. de requis. cons.* Therefore is it, that after the Manner and Fashion of your other Worships, I defer, protract, delay, prolong, intermit, surcease, pause,

(6) *Tielman Picquet*.] A Family of *Montpellier*, of which in 1490, was *Honorius Picquet*, one of the Four Physic-Professors then established by *Charles VIII* in the University of *Montpellier*. See *Job. Stepb. Strobelberger, Hist. Montpel.*

(7) *Aromatizing*.] These dusty Papers in the End bring good Spices (*Fees*) to those who turn them over.

pause, linger, suspend, prorogate, drive out, wire-draw, and shift off the *Time* of giving a Definitive Sentence, to the End that the Suit or Process, being well vanned and winnowed, tost and canvassed to and fro; narrowly, precisely, and nearly garbelled, sifted, searched and examined: and on all Hands exactly argued, disputed and debated, may, by Success of *Time* come at last to it's full Ripeness and Maturity: by Means whereof, when the fatal Hazard of the *Dice* ensueth thereupon, the Parties cast or condemned by the said *Aleatory Chance*, will with much greater Patience, and more mildly and gently endure, and bear up the disastrous Load of their Misfortune, than if they had been sentenced at their first arrival unto the Court: as *Not. gl. F. de excus. tut. L. tria onera.*

Portatur lewiter quod portat quisque libenter.

On the other Part, to pass a Decree or Sentence, when the Action is raw, crude, green, unripe, and unprepared, as at the Beginning, a Danger would ensue of a no less Inconveniency, than that which the Physicians have been wont to say, befallerh to him in whom an *Imposthume* is pierced before it be ripe; or unto any other whose Body is purged of a strong predominating Humour, before it's Digestion: for as it is written, *In Authent. hæc consist. in Innoc. de constit. princip.* So is the same repeated, *In gloss. in C. cæterum extr. de juram. calum. quod medicamenta morbis exhibant, hoc jura negotiis:* Nature furthermore admonisheth and teacheth us, to gather and reap, eat and feed on Fruits when they are ripe, and not before. *Instit. de rer. di. paragr. is ad quem* & *F. de action. empr. L. Julianus.* To marry

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likeways our Daughters when they are ripe, and no sooner, *E. de donation. inter vir. & uxorem. Lexum hic status parag. si quis sponsam & 27. q. C. sicut dicit. gl.*

Jam matura thoro plenis adoloverat annis Virginitas.

And in a Word, she instructeth us to do nothing of any considerable Importance, but in a full Maturity and Ripeness 23. q. 2. *parag. ult. & 23. de C. ultimo.*

C H A P. XLI.

How Bridlegoose relateth the History of the Reconcilers of Parties at variance in Matters of Law.

I Remember to the same Purpose (quoth *Bridlegoose*, in continuing his Discourse) that in the Time when at *Poitiers* I was a Student of Law under *Crocadium* (1) *Juris*, there was at *Semerus*

(1) *Crocadium Juris.*] Read *Brocardium Juris*. In the Reign of *Louis XII.* *John Petit*, Bookseller of *Paris*, printed in 16mo in *Gothic Characters*, a small Volume intituled: *Brocardia Juris*. This Book, whose very Title *Bridlegoose* corrupts, the good Man makes to be the Name of the Professor under whom he study'd Law at *Poitiers*. And if we were to believe *Perrin Dandin*, another ingenious and learned Man, co-temporary with *Bridlegoose*, the Council of *Lateran*

Semerue one *Peter* (2) *Dendin*, a very honest Man, careful Labourer of the Ground, fine Singer in a Church-Desk, of good Repute and Credit, and older than the most aged of all your Worships: who was wont to say, that he had seen the great Good Man the Council of *Lateran*, with his wide and broad Brimmed red Hat: as also, that he had beheld and looked upon the fair goodly and gracious Lady *Pragmatical* (3) *Sanction*, his Wife, with her huge Rosary or patenotrian Chapelet of Jeat-beads, hanging at a large-Sky-coloured Ribbond. This honest Man compounded, attoned and agreed more Differences, Controversies and Variances at Law than had been determined, voided and finished during his Time in the whole Palace of *Poitiers*, in the Auditory

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of

Lateran and the *Pragmatic Sanction*, were likewise two Persons he had seen in his Youthful Days. So that if we may give Credit to *Rabelais*, before the Restoration of Learning, the *French* Lawyers were in Point of Knowledge, much upon a Level with a certain *Venetian* Potesstat (Chief Magistrate) of whom *Poggius* relates, that a Priest who was pleading before that Judge, having alledged the Authority of a certain *Clementine*, and I know not what *Novella*; the Potesstat who took that Papal Constitution and that Imperial Law for two Young Wenches of the Priest's Acquaintance, reproved him severely for daring to produce in so grave a Court, the Evidence of five of his Concubines.

(2) *Peter Dendin*.] *Rabelais* here lashes a certain Judge sitting upon a Stone (*Pierre*) instead of a Bench, and dangling his Legs just as the Sound of the Bells seemed to go, *din, dan, din*. On one of these Seats, without any Footstool, still to be seen at *Metz* in the Place d'Armes, the High Sheriff formerly gave Audience like *Dandin*.

(3) *Good and gracious Lady Pragmatical Sanction*.] She very well deserves those Epithets, being the best Bulwark that could ever be raised to oppose the Enchroachment which the Court of *Rome* was continually making upon the Liberties of the *Gallican* Church. See *Mexeray* on the Year 1439.

of *Montmorillon* (4), and in the Town-house of the old *Partenay*. This amicable Disposition of his rendered him Venerable, and of great Estimation, Sway, Power and Authority throughout all the neighbouring Places of *Chauvigné*, *Nouaillé*, *Legugé*, *Vivonne*, *Mezeaux*, *Estables*, and other bordering and circumjacent Towns, Villages and Hamlets: all their Debates were pacified by him; he put an End to their brabbling Suits at Law, and wrangling Differences. By his Advice and Counsels were Accords and Reconcilements no less firmly made, than if the Verdict of a Sovereign Judge had been interposed therein, although, in very deed, he was no Judge at all, but a right honest Man, as you may well conceive. *Arg. in L. si Unius F. de Jure jur. & de verbis obligator. l. continuus.*

There was not a Hog killed within three Parishes of him, whereof he had not some Part of the Hides and Puddings. He was almost every Day invited either to a Marriage, Banquet, Christning-Feast, an Upspring, or Women Churching-Treatment, a Birth-day's Anniversary Solemnity, a merry Frolic Gossiping, or otherways to some delicious Entertainment in a Tavern, to make some Accord and Agreement between Persons at odds, and in Debate with one another. Remark what I say: for he never yet settled and compounded a Difference betwixt any two at Variance, but he strait made the Parties agreed and pacified, to drink together, as a sure and infallible Token and Symbol of a perfect and compleatly-well-cemented Reconciliation, Sign of a sound and sincere Amity and proper Mark of a new

(4) *Montmorillon.*] A small Town on the Frontiers of *Poitou* and the *Limousin*, where *Francis I.* afterwards established a Presidial. See *Beza's Eccl. Hist.*

new Joy and Gladness to follow thereupon. *Uti Not. per Doct. F. de Peric. & com. rei. ven. L. i.* He had a Son whose Name was Tenot Dandin, a lusty young sturdy frisking Royster, so help me God, who likewise (in Imitation of his Peace-making Father) would have undertaken and meddled with the taking up of Variances, and deciding Controversies betwixt disagreeing and contentious Parties, Pleaders as you know,

Sæpe solet similis filius esse patri.
Et sequitur leviter filia matris iter.

Ut ait gloss. vi. quæst. I. C. si quis g. de conf. dist. v. C. 2. fin. & est not. per doct. cod. de impub. & aliis substit. L. ult. & L. Legitimæ. F. de stat. bom. gloss. in L. quod si nolis. de edil. edil. l. quisquis C. ad leg. Julo Majest. excipio filios à Moniali susceptos ex Monacho. per gloss. in C. impudicas 27 quæstione. And such was his Confidence to have no worse Success than his Father, he assumed unto himself the Title of Law-strife-setter. He was likewise in these pacificatory Negotiations so active and vigilant; for *Vigilantibus Jura subveniunt, ex L. pupillus F. quæ in fraud. cred. & ibid. L. non enim & instit. in proæm.* That when he had smelt, heard, and understood; *ut F. si quando paup. sec. L. Agaso gloss. in verbo (5) olfecit, id est, nasum ad culum posuit.* and found, That there was any where in the Country a debatable Matter at Law, he would incontinently thrust in his Advice, and so forwardly intrude his Opinion in the Business, that

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(5) *Olfecit, &c.]* This Law speaks of such Creatures as by smelling at the Vent of their Females, judge whether they want to be Serv'd or no.

he made no Bones of making Offer, and taking upon him to decide it, how difficult soever it might happen to be, to the full Contentment and Satisfaction of both Parties: it is written, *Qui non laborat* (6) *non manducat*. And the said Gl. *F. de damn. infect. L. quamvis*: And *Currere* (7) plus que *læ pas vetulam compellit egestas*. Gloss. *F. de lib. agnosco. L. si quis pro qua facit. L. si plures C. de Codd. incert.* But so huge great was his Misfortune in this his Undertaking, that he never composed any Difference, how little soever you may imagine it might have been, but that instead of reconciling the Parties at odds, he did incense, irritate and exasperate them to a higher Point of Dissention and Enmity than ever they were at before. Your Worships know, I doubt not, that,

Sermo

(6) *Non manducat*] *Rabelais* has it, *Qui non laborat, non manige ducat*. That is, in *Languedocian* jargon, He who works not, does not feel (handle) the Ducats: i. e. does not grow rich; gets nothing. *Rabelais*, who lov'd Allusions, here makes one, from the *Languedocian* *Manige Ducat* to the *Latin* *Manducat*. Thus instead of *Qui non laborat, non Manducat*, he has said, with as good Sense tho' in two Languages, *Qui non laborat, non Manige Ducat*. The *Languedocian* *Maniger* from *Manier*, comes from the *Italian* *Maneggiare*; and from *Maniger*, tho' obsolete, comes the Word *Manigance*, Covert-dealing, Private-shuffling, Secret practising, Closeting, Packing, &c. alluding to *Handling*, *Fingering*, *Feeling*: but enough of this, tho' not too much for those who are possess of *Rabelais* in *French*, and are willing to understand what he means by his odd and seemingly unaccountable Language.

(7) *Currere plus que læ pas vetulam compellit egestas*.] Thus both Sir T. U. and M . . . x have it. When I have altered *la* to *le*, I know not well what *plus que le pas* means, unless it is *pacing* (or else trotting). Then the whole Sentence will bear this Translation, which, by the bye, is not translated at all, either by Sir T. U. or Mr M . . . x.) Need makes the Old Wife gallop, instead of trotting or pacing. (*Plus que le pas*.) It is an Hexameter, half *French*, half *Latin*.

Sermo datur cunctis, animi sapientia paucis.

Gl. F. de alien. in mun. caus. fa. lib. ii. This administered unto the Tavern-keepers, Wine-drawers and Vintners of *Semerua* an Occasion to say, that under him they had not in the Space of a whole Year so much *Reconciliation-Wine* (for so were they pleased to call the good Wine of *Legugé*) as under his Father they had done in one half Hours time. It happened a little while thereafter, that he made a most heavy Lamentation to his Father, attributing the Causes of his bad Success in pacificatory Enterprizes to the Perversity, Stubbornness, froward, cross and backward Inclinations of the People of his Time, roundly, boldly and irreverently upbraiding, that if but a Score of Years before the World had been so wayward, obstinate, perversicacious, implacable, and out of all Square, Frame and Order as it was then, his Father had never attained to, and acquired the Honour and Title of *Strife-appeaser*, so irrefragably, inviolably, and irrevocably as he hath done; in doing whereof *Tenot* did heinously transgress against the Law which prohibited Children to reproach the Actions of their Parents, *Per gl. & Barth. L. iii. paragr. si quis F. de cond. ob caus. & authent. de Nupt. sed quod sancitum Col. iv.* To this the honest old Father answered thus: My Son *Dandin*, when *Don Oportet* (8) taketh Place, this is the Course which we must trace. *Gl. C. de Appel. L. eos etiam*: for the Road that you went upon was not the Way to the Fuller's Mill, nor in any Part thereof

N 6

(8) *When Don oportet, &c.] A Rhiming Law-Prov. sb,*

*Quand Oportet vient en Place ;
Il convient qu'ainsi se face.*

thereof was the Form to be found wherein the Hare did sit. Thou hast not the Skill and Dexterity of settling and composing Differences. Why? Because thou takest them at the Beginning, in the very Infancy and Bud as it were, when they are green, raw, and indigestible; yet I know handsomly and featly how to compose and settle them all. Why? Because I take them at their Decadence, in their Waining, and when they are pretty well digested. So saith *Gloss.*

Dulcior est fructus post multa pericula ductus.

L. non moriturus C. de contrabend. & comit. sup.

Didst thou ever hear the vulgar Proverb, *Hap-py is the Physician whose coming is desired at the Declension of a Disease?* For the Sicknes being come to a Crisis, is then upon the decreasing Hand, and drawing towards an End, although the Physician should not repair thither for the Cure thereof; whereby though Nature wholly do the Work, he bears away the Palm and Praise thereof. My Pleaders (Clients) after the same Manner thereof, before I did interpose my Judgment in the reconciling of them, were waxing faint in their Contestations; their Altercation Heat was much abated, and in declining from their former Strife, they of themselves inclined to a firm Accommodation of their Differences; because there wanted Fuel to that Fire of burning, Rancour and despightful Wrangling, whereof the lower Sort of Lawyers were the Kindlers: that is to say, their Purfes were emptied of Coin, they had not a Win in their Fab, nor Penny in their Bag, wherewith to sollicit and present their Actions.

Deficiente pecunia, deficit omne, nia.

There

There wanted then nothing but some Brother to supply the Place of a Paranymp, Brawl-broker, Proxenate, or Mediator, who acting his Part dextrously, should be the first Broacher of the Motion of an Agreement, for saving both the one and the other Party from that hurtful and pernicious Shame, whereof he could not have avoided the Imputation, when it should have been said, that he was the first who yielded and spoke of a Reconcilement; and that therefore his Cause not being good, and being sensible where his Shoe did pinch him, was willing to break the Ice, and make the greater haste to prepare the Way for a Condescendment to an amicable and friendly Treaty. Then was it that I came in Pudding-time, (*Dandin* my Son) nor is the Fat of Bacon more relishing to boiled Pease, than was my Verdict then agreeable to them: this was my Luck, my Profit and good Fortune. I tell thee, my jolly Son *Dandin*, that by this Rule and Method I could settle a firm Peace, or at least clap up a Cessation of Arms and Truce for many Years to come betwixt the *Great* (9) *King* and the *Venetian State*; the *Emperor* and the

(9) *The Great King and the Venetians.*] *Louis XII.* when he took from the *Venetians* almost all their *Terra Firma*. It is related of *Innocent X.* that one Day as he was looking down from his Window to see two Fellows fighting, Cardinal *Pancirola* asked his Holiness if he would not please to have somebody go and part them: No, no, said the Pope, let them alone. Soon after, these two Combatants gave over, shook Hands and went and drank together. Then said his Holiness to the Cardinal; *Così faranno gli Spagnoli e Francesi dopo che saranno stacchi di batterli, da per loro s'accorderanno senza che alcuno impieghi la sua opera.*.... Just so will it be with the Spaniards and French: when they are weary of fighting, they will agree of themselves, without any Body's needing to interpose their Mediation. See Tom. II, of the *Miscellanies* published

the *Cantons of Swisserland*; the *Engliff* and the *Scots*; and betwixt the *Pope* and the *Ferrarians*. Shall I go yet further: Yea, as I would have God to help me, betwixt the *Turk* and the *Sopby*, the *Tartars* and the *Muscovites*. Remark well what I am to say unto thee, I would take them at that very instant nick of Time, when both those of the one and the other Side should be weary and tired of making War, when they had voided and emptied their own *Cashes* and *Coffers* of all *Treasure* and *Coin*, drained and exhausted the *Purses* and *Bags* of their *Subjects*, sold and mortgaged their *Domains* and proper *Inheritances*, and totally wasted, spent and consumed the *Munition*, *Furniture*, *Provision* and *Victuals* that were necessary for the Continuance of a *Military Expedition*. There I am sure, by God, or by his Mother, that (10) would they, would they, in Spite of all their *Teeths*, they should be forced to take a little *Respite* and *Breathing-time*, to moderate the *Fury* and cruel *Rage* of their ambitious *Aims*. This is the *Doctrine* in *Gl.* 37. *d. t. si quando.*

Odero, si potero; si non, invitus amabo.

Ilsted by *Don Bonaventure d'Argonne*. Prior of the *Chartreuse de Gaillon* under the Name of *Vigneul Marville*. Here and before, the King of *France* is styled the *Great King*, after the Example of the *Asiatic Greeks*, who, by way of Excellence, used to call the King of *Persia* the *Great King*.

(10) *Wou'd they, wou'd they.*] I suppose it shou'd be, *wou'd they, wou'd they not.* As *M. M.* . . . did not think fit to alter *Sir T. U's* Translation, so neither have I every where, tho' in many Places I have.

C H A P.

C H A P. XLII.

How Suits at Law are bred at first, and how they come afterwards to their perfect Growth.

FOR this Cause (quoth *Bridlegoose*) going on in his Discourse, I temporise and apply myself to the Times, as your other Worships use to do, waiting patiently for the Maturity of the Process, full Growth and Perfection thereof in all it's Members; to wit, the Writings and Bags. *Arg. in L. si Major. C. commun. divid. & de cons. de i. c. solemnitates, & ibi gloss.* A Suit in Law at it's Production, Birth and first Beginning, seemeth to me as unto your other Worships, shapeless, without Form or Fashion, incompleat, ugly and imperfect, even as a *Bear* (1), at his first Coming into the World, hath neither Hands, Skin, Hair nor Head, but is merely an inform, rude

(1) *A Bear* . . . hath neither Hands, &c.] *Rabelais's* Words are, hath neither Feet, Hands, &c. *n'ba pieds, ne mains, peau, poil, ne teste.* Sir T. U. has left out Feet, and so he might all the rest, for 'tis all a Fib. *Aristotle* and *Pliny* after him (lib. viii. cap. xxxvi.) are the Persons that tell us this fine Story. *Une Main*, by the Way, signifies in French and Spanish not only a human Hand, but the Fore-foot of a Quadruped likewise; Sir T. U.'s Translation has (instead of *Bear*) Bare: a Fault of Mr *Typograph's*, as there are Hundreds besides which I have altered.

rude and ill-favoured Piece and Lump of Flesh; and would remain still so, if his Dam out of the Abundance of her Affection to her hopeful Cub, did not with much liking put his Members into that Figure and Shape which Nature had provided for those of an *Artic* and *Urinal* kind. *Ut Not. Doct. F. ad L. Aquil. ii. in l. ii. fin.* Just so when I see, as your other Worshipps do, Processes and Suits in Law at their first bringing forth, to be (2) numberless, without Shape, deformed and disfigured; for that then they consist only of one or two Writings, or Copies of Instruments, through which Defect they appear unto me as to your other Worshipps, foul (3), loathsome, filthy and mis-shapen Beasts. But when there are Heaps of these Legiformal Papers packed, piled, laid up together, impoaked, infacheled, and put up in Bags, then is it that with a good Reason we may term that Suit, to which, as Pieces, Parcels, Parts, Portions and Members thereof, they do pertain and belong, well-formed and fashioned, big-limmed, strong set, and in all and each of it's Dimensions most compleatly membred: Because (4) *forma dat. esse. rei. L. si*

(2) *Numberless, &c.*] This *Numberless* murders the whole Thought, being the very reverse of it. It should be *Shapeless, Informes*, not a Word of *Numberless*.

(3) *Foul . . . Beast.*] According to the Proverb.

C'est une laide Bête.

Qui n'a queue ni teste.

That's an ugly Beast indeed
Which has neither Tail nor Head.

(4) *Forma dat. esse. rei.*] Rabelais does not abbreviate the Words, for indeed, how could he? He wrote it, *Forma dat Esse rei.* and so should have done Sir T. U. and Mr M. . . *

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fi is qui F. ad leg. falcid. in C. cum delicta de rescript. Barbaria (5) *consil. Lib. ii.* And before him, *Balsus* (6) in *C. ult. extra de cons. & L. Julianus exhib. & F. ad L. quaesitum F. de lege. 3.* The Manner is such as is set down in gloss. *p. quaest. i. C. Paulus.*

Debile principium melior fortuna sequitur.

Like your other Worshipps, also the Sergeants, Catchpoles, Pursevants, Messengers, Summoners, Apparitors, Ushers, Door keepers, Pettifoggers, Attorneys, Proctors, Commissioners, Justices of the Peace, Judge Delegates, Arbitrators, Overseers, Sequestrators, Advocates, Inquisitors, Jurors, Searchers, Examiners, Notaries, Tabellions, Scribes, Scriveners, Clerks, Pregnotaries, Secondaries, and *Expedanean* (7) Judges, *de quibus iur. est L. 3. C.* by sucking very much, and that exceeding forcibly, and licking at the Purples of the pleading Parties, they, to the Suits already begot and engendered, form, fashion and frame Head, Feet, Claws (8), Talons, Beaks, Bills, Teeth, Hands, Veins

(5) *Barbaria.*] Read *Barbatias.*

(6) *Balsus.*] Read *Baldus.*

(7) *Expedanean Judges.*] It is in Rabelais, *Juges pedanees*, i. e. Country Judges, Judges of Villages, Inferior Judges. I never heard of *Expedanean* Judges. These *Pedanean* Judges (or rather *Pedarian*. See *Camb. Dict.*) were so called because they went not in their Charlots to Courts, but trudged it on foot, *pedibus.*

(8) *Claws, Talons, Beak, Teeth.*] *Marot*, in that Place of his Hell where the Poet is setting forth his Law-suits under the Representation of so many Serpents,

Celuy, qui fisse, & ba les dents si dures,

Mordra quelc'un, qui en courra les rües.

That hissing Serpent there with thick-set Teeth,
Will bite one into Madnes (if not Death).

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Veins, Sinews, Arteries, Muscles, Humours, and so forth, through all the similiary and dissimiliary Parts of the Whole; which Parts, Particles, Pendicles and Appurtenances, are the Law-pooks and Bags, *Gloss. de Conf. d. 3. C. accepisti.*

Qualis vestis erit, talia corda gerit.

Hic notandum est. That in this respect the Pleaders, Litigants and Law-Suiters are happier than the Officers, Ministers and Administrators of Justice: For *beatus (9) est dare quam accipere. F. Com. L. 3. extra de celeb. Miss. cum Martha & 24. Quest. 1. Cap. Od. Gloss.*

Affectum dantis pensat censura tonantis.

Thus becometh the Action or Process, by their Care and Industry, to be of a compleat and goodly Bulk, well shaped, framed, formed, and fashioned according to the *Cononical Gloss.*

Accipe, sume, cape, sunt verba placentia Papæ.

Which Speech hath been more clearly explained by *Alb. de Ros. in verbo Roma.*

Roma manus rodit; quas rodere non valet, odit.

Dantes custodit; non dantes spernit, & odit.

The Reason whereof is thought to be this:

Ad

(9) *Beatus.*] These Typographs make our Saviour speak as bad Latin as the Lawyer. *Beatus* should be *Beatius* as *Rabelais* has it: *Beatius est dare quam accipere. Acts xx. 35.* It is a Saying of our Saviour's (on what occasion is not known) quoted by *St Paul*, though none of the Evangelists mention it. Our Saviour, who was and is God, tells us, *It is more God-like to give than to receive.* I am sure it is more delightful.

Chap. XLI. *Rabelais's* WORKS. 285

Ad præsens ova, cras pullis sunt meliora.

Ut est Gl. in L. quum H. F. de Transact. Nor is this all, for the Inconvenience of the contrary is set down in *Gloss. C. de Allu. L. Fin.*

Quum labor in damno est, crescit mortalis egestas.

In confirmation whereof we find, that the true Etymology and Exposition of the word *Process* is *Purchase* viz. of good Store of Money to the Lawyers, and of many Poaks, *id est*, *Prou-Sacks*, to the Pleaders, upon which Subject we have most Cœlestial Quips, Gybes, and, Girds.

(10) *Litigando jura crescent, litigando jus acquiritur.*

Item Gl. in Cap. illud extrem. de præsunt. & C. de prob. L. instrum. L. non Epistolis L. non nudis.

Et si non præsunt singula, multa juvant.

Yea, but (asked *Trinquamelle*) how do you proceed, (my Friend) in Criminal Causes, the culpable and guilty Party being taken and seized upon, *Flagrante Crimine*? Even as your other Worships use to do (answered *Bridlegoose*): *First*, I permit the Plaintiff to depart from the Court, enjoyning him not to presume to return thither, till previously he should have taken a good sound and profound Sleep, which is to serve for the prime Entry and Introduction to the Legal carrying on of the Business. In the next place, a formal Report is to be made to me of his having slept. *Thirdly*, I issue forth a Warrant to convent him before me. *Fourthly*, He is to produce a sufficient and

(10) *Litigando, &c.*] This being no Verse, *Rabelais*, as correct an Author as *M. du Cbat* is an Annotator, does not make a separate Line of it.

and authentic Attestation, of his having thoroughly and entirely slept, conform to the *Gloss* 37. *Quest. 7. Siquis cum.*

Quandoque bonus dormitat Homerus.

Being thus far advanced in the Formality of the Process, I find that this Consofpiating Act engendereth another Act, whence ariseth the articulating of a Member ; that again produceth a Third Act, fashionate of another Member ; which Third bringing forth a Fourth, Procreative of another Act : New Members in a fewer Number are shaped and framed, one still breeding and begetting another (as Link after Link, the Coat of Mail at length is made) till thus, Piece after Piece, by little and little, like Information upon Information, the Process be compleatly well formed, and perfect in all his Members. Finally, having proceeded this Length, I have recourse to my *Dile*, nor is it to be thought, that this Interruption, Respit, or Interpellation, is by me occasioned without very good Reason inducing me thereunto, and a notable Experience of a most convincing and irrefragable Force.

I remember, on a Time, that (11) in the Camp at *Stockholm*, there was a certain *Gaston* named *Gratianauld*, Native of the Town of *Saint Sever*, who having lost all his Money at Play, and consecutively being very angry thereat, as you know, *Pecunia*

(11) *In the Camp at Stockholm.*] *Christiern* the Second King of *Denmark* inherited from his Father a Sort of Right to the Crown of *Sweden*. And when he saw that in Cont. mpt of his Claim the *Swedes* had chosen a Protector of the Kingdom, he laid Siege to *Stockholm*, in the Year 1518, with an Army made up of Saxons, Frisons, *Scotch* and *French*. (See *de Thou* l. i. in the Year 1518) This is the Siege spoken of by *Bridlegoose* who was present at it.

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*est alter sanguis ut ait Anto. de Burtio, in accedens
2. extra ut lit, non contesti & Bald. in L. si tuis
C. de op. Lib per not. in L. advocati. C. de advoc. div.
Jud. Pecunia est vita hominis & optimus fide jassor
in necessitatibus :* Did, at his coming forth of the
Gaming-House, in the Presence of the whole
Company that was there, with a very loud Voice,
speak in his own Language these following Words :
(12) *Pap. cap. de bious nillots que maux depipes
rous tresfire : aresque de pergudes sont les mires bingé,
& quovatre bagnelles, ta pla donne rien pies trucs
& Patais, Sry de gur de bons aux, qui boille tre-
quar ambe Jou à Belsambiz.* Finding that none
would make him any Answer, he passed from
thence to that Part of the Leaguer, where the huff-
snuff, (13) *honder.sponder, swash-buckling High
Germans*

(12) *Pap. cap. &c.] Read Pao cap. de bious billots, que
mau de pippe bous tresfire : aresque pergudes sont les mies bingé
& quovatre baquettes, &c.* This Gascoon Gibberish may be
soon understood with the Help of Cotgrave. *Pao* is *By*,
Cap the Head, *de bious* of God, *billots* you Fellows, *que mau*
(*mal*) may the Evil *de pippe* of a Pipe of Wine *bous tresfire*
(*birer* for *vicer*) whirl you to the Ground, (*i. e.* may you
fall down dead drunk, a Gascoon Imprecation.) *ares que*
sont pergudes (*perdues*) since I have lost *les mies bingé* & *quovatre*
baquettes all my 24 Half Pence, &c. (*A great Cry and little*
Wool. as the Devil said when he sheard his Hogs.) Now
for *M. du Cbat : Baquette à la Gasconne* for *Vachette*, or
Vahette (a diminutive of *Vacca*, a Cow,) a small Coin of
Bearne, so called from it's being mark'd with the Arms of
that Country, a Cow. The *Venetians* in all likelihood took
their *Bagattino* (a very small Coin) from *bequette*; tho' *Ro-*
bert Cenault calls this *Venetian* Coin *Barquetin* in French,
because he found it to be the Coin commonly paid the *Bark*
for carrying People cross the Canals at *Venice*; *Barbatinus*,
vulgo *barquetin*, says he in his *de mensur.* & *sponder. puto esse*
precium trajectus aqua per barcham. *Tres nostrum denarium*
reddunt duodecim solum Venetum.

(13) *Honder.sponder.]* A coined Word, like *Lifre-lofres* else-
where, to abuse the *Germans* as if they only spoke those
Words and no other.

Germans were, to whom he renewed these very Terms, provoking them to fight with him ; but all the Return he had from them to his stout Challenge, was only, (14) *Der Gasconner thut sich, usz. mitt. im. iedem zeschlage aberer ist genegrer au stacleu darum liebem fram ve bend serg au inoerm hausrant.* Finding also, that none of that Band of Teutonic Soldiers offered himself to the Combat, he passed to that Quarter of the Leaguer where the *French* Free-booting Adventurers were encamped, and reiterating unto them, what he had before repeated to the *Dutch* Warriours, challenged them likewise to fight him, and therewithal made pretty little *Gasconado* frisking *Gambols*, to oblige them the more cheerfully and gallantly to cope with him in the Lists of a Duellizing Engagement ; but no Answer at all was made unto him. Whereupon the *Gascon* despairing of meeting with any Antagonists, departed from thence, and laying himself down, not far from the Pavilions of the grand *Christian* Cavalier (15) *Crissie* fell fast asleep. When he had thoroughly slept an Hour or Two, another adventurous and all-hazarding Blade of the Forlorn Hope of the lavishly wasting Gamesters, having also lost all his Monies, sallied forth with a Sword in his Hand, of a firm Resolution to fight with the aforesaid *Gascon*, seeing he had lost as well as he.

Ploratur

(14) *Der Gasconner, &c.*] In this whole *German* Sentence, there's none but the two first Words right in Sir T. U's Edition. Read *Der Gasconner thut sich ausz. mit. im. jedin. zu schlagen, aber er ist geneigter zu steblen ; darumb liebt frauwen habt sorg zu ewerm hauszrachte.* The Sense of which is in *English*, ' This Gasconing Fellow here, who is quarrelling with every Body, is more like'y to steal than to fight : So pray good Women, take Care of your House-hold-Goods.

(15) *Crissie.*] Perhaps *James Turpin* Ill of that Name, Lord of *Crissie* in *Anjou*. See the Genealogies of *St. Marthe* L. xxx.

Ploratur lacrymis amissa pecunia veris.

Saith the *Gl. de penitent. distinct. 2. C. sunt plures.* To this Effect having made Enquiry and Search for him throughout the whole Camp, and in sequel thereof found him asleep, he said unto him, Up, ho, good Fellow, in the Name of all the Devils of Hell rise up, rise up, get up; I have lost my Money as well as thou hast done, let us therefore go fight lustily together, grapple and scuffle it to some purpose: Thou may'st look and see my Tuck is no longer then thy Rapier. The *Gascon* altogether astonished at his unexpected Provocation, without altering his former Dialect, spoke thus: *Cap de Saint Arnault qu'au segs tu qui me rebeillez? Que man de taberne te gire; (16) San Siobe Cap de Gascoigne tapla dormy Jou, quand à quest taquain me bingut este.* The ventrous Royster inviteth him again to the Duel; but the *Gascon* without condescending to his Desire, said only this: *Hepauvret jou squinerie ares que son pla reposat: Vaune un panque te*

(16) San Siobé, cap de Gascoigne.] The *Gascon* who was of *S. Sever*, swears by the Gibberish-name of the Patron of his Town, which had been many Ages called *S. Sever cap de Gascoigne*. See *Mezeray* on the Year 992. The Inhabitants of this Town were always notorious for wrong headedness. And therefore *Rabelais* here makes *Gratianaud* take upon him the most ridiculous Quarrel that could be imagined. The Town of *S. Sever* is denominated from an Abby of *Benedictines* of the same Name, which stands in it, and it is surnamed *Cap de Gascoigne* (Head of Gascony) probably because there it was the States of the Country held there Sessions of which the Abbot *St Sever* was *Viguer*. *Illud autem (S. Sever) Caput Gasconiae indigitant*, says the *Gall. Christiana*, T. IV. p. 823. *Virisimiliter quod apud S. Severum, Curiae Gasconiae procerum comitia celebrarentur, etiam atate Regum Anglia, cujus indicendi conventus Abbas erat Viguerius.*

te posar comme You. peussetruqueren. Thus in forgetting his Loss, he forgot the Eagerness which he had to fight. In Conclusion, after that the other had likewise slept a little, they instead of fighting, and possibly killing one another, went jointly to a Sutler's Tent, where they drank together very amicably, each upon the pawn of his Sword. Thus by a little Sleep was pacified the ardent Fury of two warlike Champions. There, Gossip, comes the Golden Word of *John Andrew in Cap. ult. de Sent. Et rejudic. L. Sexto.* SEDENDO, ET DORMIENDO FIT ANIMA PRUDENS.

CHAP. XLIII.

How Pantagruel excuseth Bridlegoose, in the Matter of Sentencing Actions at Law, by the Chance of the Dice.

WITH this Bridlegoose held his Peace. Whereupon *Trinquamelle* bid them (1) withdraw from the Court; which accordingly was done: and then directed his Discourse to *Pantagruel*, after this Manner, It is fitting (most illustrious Prince) not only by Reason of the deep Obligations, wherein this present *Parliament*, together with the whole *Marquisate of Mirlingues*, stand bound to your Royal Highness, for the innumerable

(1) *Them Read Him.*

rable Benefits, which as Effects of *meer Grace*,
 they have received from your Incomparable
 Bounty; but for that excellent Wit also, prime
 Judgment, and admirable Learning wherewith
 Almighty God, the Giver of all Good Things,
 hath most richly qualified and endowed you, we
 tender and present unto you the Decision of this
 new, strange, and paradoxical Case of *Bridlegoose*;
 who in your Presence, to your both hearing and
 seeing, hath plainly confessed his final judging and
 determinating of Suits of Law, by the meer Chance
 and Fortune of the *Dice*: therefore do we be-
 seech you, that you would be pleased to give
 Sentence therein, as unto you shall seem most
 just and equitable. To this *Pantagruel* answered:
Gentlemen, It is not unknown to you, how my
 Condition is somewhat remote from the Profession
 of deciding Law-Controversies; yet seeing you
 are pleased to do me the Honour to put that Task
 upon me, instead of undergoing the Office of a
Judge, I will become your humble *Suppliant*.
 I observe, *Gentlemen*, in this *Bridlegoose*, several
 Things, which induce me to represent before you,
 that it is my Opinion he should be pardoned. In
 the *First Place*, his *Old Age*. *Secondly*, His *Sim-*
plicity: To both which Qualities our Statute and
 Common Laws, Civil and Municipal together, al-
 low many Excuses for any Slips or Escapes, which
 through the invincible Imperfection of either,
 have been inconsiderately stumbled upon by a Per-
 son so qualified. *Thirdly, Gentlemen*, I must
 needs display before you another Case, which in
 Equity and Justice maketh much for the Advan-
 tage of *Bridlegoose*; to wit, that this one, sole,

and single Fault of his, ought to be (2) quite forgotten, abolished and swallowed up, by that immense and vast Ocean of Just Awards and Sentences, which heretofore he hath given and pronounced: His Demeanours for these Forty Years and upwards, that he hath been a Judge, having been so evenly balanced in the Scales of Uprightness, that Envy itself 'till now, could not have been so impudent as to accuse and twit him with any Act worthy of a Check or Reprehension: As if a Drop of the Sea were thrown into the *Loire*, none could perceive, or say, that by this single Drop, the whole River should be salt and brackish.

Truly, it seemeth unto me, that in the whole Series of *Bridlegoose's* Juridical Decrees, there hath been, I know not what, of extraordinary favouring of the unspeakable Benignity of God, that all those his preceding Sentences, Awards and Judgments, have been confirmed and approved of by yourselves, in this your own Venerable and *Sovereign Court*: for it is usual (as you know well) with him whose Ways are inscrutable, to manifest his own ineffable Glory, in blunting the Perspicacy of the Eyes of the Wise, in weak'ning the Strength of potent Oppressors, in depressing the Pride of rich Extortioners, and in erecting, comforting, protecting, supporting, upholding, and shoaring up the poor, feeble, humble, silly, and foolish Ones of the Earth. But waving all these Matters, I shall only beseech you, not by the Obligations which

(2) *Quite forgotten, &c.*] *Herodotus*, l. vii. tells us that *Darius*, Son of *Hystaspes*, one Day going to send to Execution one of his Officers for some Act of great Injustice, upon second Thoughts pardoned him, on account of the many Instances of Equity and Justice he was informed that Offender had given in time past when he was in Power.

Ch. XLIII. *Rabelais's* WORKS. 303

which you pretend to owe to my Family, for which I thank you ; but for that constant and unfeigned Love and Affection which you have always found in me, both on this and on the other side of *Loire*, for the Maintenance and Establishment of your Places, Offices, and Dignities, that for this one time, you would pardon and forgive him, upon these two Conditions: *First*, That he satisfy, or put a sufficient Surety for the Satisfaction of the Party wronged by the Injustice of the Sentence in Question: for the Fulfilment of this Article, I will provide sufficiently. And *Secondly*, That for his subsidiary Aid in the weighty Charge of Administrating Justice, you would be pleased to appoint, and assign unto him (3) some pretty, little, vertuous Counsellor, younger, learned, and wiser than he, by the Square and Rule of whose Advice he may regulate, guide, temper and moderate in times coming all his Judiciary Procedures, or otherways, if you intend totally to depose him from his Office, and to deprive him altogether of the State and Dignity of a Judge, I shall cordially intreat you to make a Present and free Gift of him to me, who shall find in my Kingdoms Charges and Employments enough wherewith to imbusify him, for the bettering of his own Fortunes, and furtherance of my Service. In the mean time, I implore the Creator, Saviour and Sanctifier of all good Things, in their Grace, Mercy and Kindness to preserve you all now and evermore, World without end.

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(3) *Some pretty little Counsellor.*] It shou'd be some *experienc'd* Counsellor: In *Freneh* *PERIT* from *Peritus*. Both Sir *T. U.* and *M. M--x*, took *Perit* for *Petit*. Thus, is *Pantagruel's* Grave Advice turn'd unto Ridicule for want of due Care in the Translators. *Pretty little Lawyer*, for *Council learned in the Law!* ●

These Words thus spoken, *Pantagruel* vaying his Cap, and making a Leg with such Majestic Grace as became a Person of his paramount Degree and Eminency, farewell'd *Trinquamelle* the President, and Master Speaker of that *Mirlingueſian* Parliament, took his Leave of the whole Court, and went out of the Chamber; at the Door whereof finding *Panurge*, *Epistemon*, Friar *John*, and others, he forthwith attended by them, walked to the outer Gate, where all of them immediately took Horse to return towards *Gargantua*. *Pantagruel* by the Way related to them from point to point, the Manner of *Bridlegooſe's* ſententiating Differences of Law. Friar *John* ſaid, that he had ſeen *Peter Dandin*, and was acquainted with him at that time when he ſojourn'd in the Monastery of *Fontaine le Conte*, under the Noble Abbot *Ardillon*. *Gymnaſt* likeways affirmed, that he was in the Tent of the Grand *Chriſtian* Cavallier de *Creſſie*, when the *Gascon*, after his Sleep, made answer to the Adventurer. *Panurge* was ſomewhat incredulous in the matter of believing, that it was morally poſſible, *Bridlegooſe* ſhould have been for ſuch a long ſpace of time ſo continually fortunate in that (4) *Aleatory* way of deciding Law Debates. *Epistemon* ſaid to *Pantagruel*, Such another Story, not much unlike to that, in all the Circumſtances thereof, is vulgarly reported of the *Provost* of *Montlebery*. In good ſooth, ſuch a Perpetuity of good Luck is to be wondred at. To have hit right twice or thrice in a Judgment ſo given by Hap-hazard, might have fallen out well enough, eſpecially in Controverſies that were ambiguous, intricate, abſtruſe, perplexed and obſcure.

C H A P.

(4) *Aleatory*, &c] He had not found his Account in the *Virgilian* Lots.

C H A P. XLIV.

How Pantagruel relateth a strange History of the Perplexity of Humane Judgment.

(1) **S**Eeing you talk (quoth *Pantagruel*) of dark, difficult, hard and knotty Debates, I will tell you of one controverted before *Cneius* (2) *Dolabella*, Proconsul in *Asia*. The Case was this.

A Wife in *Smyrna* had of her Husband a Child named *Abece*; he dying, she after the Expiring of a Year and Day, married again, and to her Second Husband bore a Boy called (3) *Edege*: A pretty long time thereafter it happened (as you know the Affection of Step-fathers and Step-dames is very rare, towards the Children of the first Fathers and Mothers deceased) that this Husband, with the help of his Son *Effegèe*, secretly, wittingly, willingly and treacherously murdered *Abece*. The Woman came no sooner to get Information of the Fact, but that it might not go unpunished, she had them

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(1) *Seeing you talk, quoth Pantagruel, &c.*] *M. du Chat* says this Parenthesis is not in the Editions of 1547 and 1553. He adds that this whole Chapter is part of the foregoing, and likewise that it is *Epistemon*, who still continues to speak and not *Pantagruel*.

(2) *Dolabella, &c.*] See *Val. Max. l. 8 c. 4.* and *A. Gell. l. 12. c. 7.*

(3) *Edege*] *Effegèe*.

both kill'd, to revenge the Death of her first Son. She was apprehended and carried before *Cneius Dolabella*, in whose Presence, she, without dissembling any thing, confessed all that was laid to her Charge; yet alleged that she had both Right and Reason on her side for the Killing of them. Thus was the State of the Question. He found the Business so dubious and intricate, that he knew not what to determine therein, nor which of the Parties to incline to. On the one Hand, it was an execrable Crime to cut off at once both her Second Husband and her Son. On the other Hand, the Cause of the Murder seemed to be so natural, as to be grounded upon the Law of Nations, and the rational Instinct of all the People of the World; seeing they two together had feloniously and murderously destroyed her first Son. Not that they had been in any manner of way wronged, outraged or injured by him, but out of an avaricious Intent to possess his Inheritance. In this doubtful Quandary and Uncertainty what to pitch upon, he sent to the *Areopagites*, then sitting at *Athens*, to learn and to obtain their Advice and Judgment. That Judicious Senate very sagely perpending the Reasons of his Perplexity, sent him word, to summon her personally to appear before him, a precise Hundred Years thereafter, to answer to some Interrogatories touching certain Points, which were not contained in the Verbal Defence: Which Resolution of theirs did import, that it was in their Opinion so difficult and inextricable a Matter, that they knew not what to say or judge therein. Who had decided that Plea by the Chance and Fortune of the *Dice*, could not have erred nor awarded amiss on which side soever he had past his casting and condemnatory Sentence: If against the Woman, she deserved Punishment for
usurping

usurping Sovereign Authority, by taking that Vengeance at her own hand, the inflicting whereof was only competent to the Supream Power, to administer Justice in Criminal Cases: If for her, the just Repentment of so atrocious an Injury done unto her, in murdering her innocent Son, did fully excuse and vindicate her of any Trespass or Offence about that particular committed by her. But this Continuation of *Bridlegoose* for so many Years, still hitting the Nail on the Head, never missing the Mark, and always judging aright, by the meer throwing the *Dice*, and the Chance thereof, is that which most astonisheth and amazeth me.

To answer (4) (quoth *Epistemon*) categorically, to that which you wonder at, I must ingeniously confess and avow that I cannot; yet conjecturally to guess at the Reason of it, I would refer the Cause of that marvelously long continued happy Success in the Judiciary Results of his Definitive Sentences to the favourable *Aspect* of the Heavens and Benignity of the *Intelligences*; who out of their Love to Goodness, after having contemplated the pure Simplicity and sincere Unfeignedness of Judge *Bridlegoose* in the Acknowledgment of his Inabilities, did regulate that for him by Chance, which by the profoundest Act of his maturest Deliberation he was not able to reach unto. That likewise which possibly made him to diffide in his

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(4) *Quoth Epistemon.*] It is in the Original, quoth *Pantagruel*. Upon this *M. du Chat* says, The new Editions, in this place, make *Epistemon* speak, which can't be, he having just been relating how perplext *Dolabella* was; it did not therefore belong to him to answer. Accordingly it is *Pantagruel* speaks in the Editions, of 1547 and 1553, and he speaks, as usual, like a Prince truly Devout and always Serious.

own Skill and Capacity, notwithstanding his being an expert and understanding Lawyer, for any thing that I know to the contrary, was the Knowledge and Experience which he had of the Antinomies, Contrarieties, Antilogies, Contradictions, Traversings and Thwartings of Laws, Customs, Edicts, Statutes, Orders and Ordinances, in which dangerous Opposition, Equity and Justice being structured and founded on either of the opposite Terms, and a Gap being thereby opened for the ushering in of Injustice and Iniquity, through the various Interpretations of Self-ended Lawyers, being assuredly perswaded that the Infernal Calumniator, who frequently transformeth himself into the Likeness of a Messenger or Angel of Light, maketh use of these cross Glosses and Expositions in the Mouths and Pens of his Ministers and Servants, the perverse Advocates, bribing Judges, Law-monging Attorneys, prevaricating Counsellors, and other such-like Law-wrestling Members of a Court of Justice, to turn by those means Black to White, Green to Grey, and what is Streight to a Crooked Ply; for the more expedient doing whereof these *Diabolical* Ministers make both the Pleading Parties believe that their Cause is just and righteous; for it is well known that there is no Cause how bad soever, which doth not find an Advocate to partrocinate and defend it, else would there be no Process in the World, no Suits at Law, no Pleadings at the Bar. He did in these Extremities, as I conceive, most humbly recommend the Direction of his Judicial Proceedings to the upright Judge of Judges, God Almighty; did submit himself to the Conduct and Guideship of the blessed Spirit, in the Hazard and Perplexity of the Definitive Sentence; and by this *Alcatory* Lot, did as it were implore and explore the Divine Decree of

of his *Good Will* and Pleasure, instead of that which we call the *Final Judgment of a Court*. To this effect, for the better attaining to his Purpose, which was to judge righteously, he did in my Opinion throw and turn the *Dice*, to the end, that by the Providence aforesaid, the best *Chance* might fall to him whose Action was uprightest, and backed with greatest Reason; in doing whereof he did not stray from the Sense of *Talmudists*, who say that there is so little Harm in that Manner of searching the Truth, that in the Anxiety and Perplexedness of Humane Wits, God oftentimes manifesteth the Secret Pleasure of his (5) Divine Will.

Furthermore, I will neither think nor say, nor can I believe, that the Unstreightness is so irregular, or the Corruption so evident, of those of the Parliament of *Mirlingois* in *Mirlingues*, before whom *Bridlegoose* was arraigned for Prevarication, that they will maintain it to be a worse Practice to have the Decision of a Suit at Law referred to the Chance and Hazard of a Throw of the *Dice*, hab nab, or luck as it will, than to have it remitted to, and past by the Determination of those whose *Hands* are full of *Blood*, and Hearts of wry Affections. Besides that, their principal Direction in all Law-matters comes to their Hands from (6) one *Tribonian*, a wicked, miscreant, barbarous, faithless and perfidious Knave,

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(5) *Divine Will*,] *Pantagruel* speaks after *Thomas Aquinas*, l. 2. c. 173. of the Original French of the *Gardiner's Dream*.

(6) *One Tribonian*] This Portrait of *Tribonian*, which is drawn by *Suidas*, in his Article of that famous Lawyer has been copy'd by *Cælius Rhodiginus* l. 22. c. 20. of his *Arctic Lectures*; by *Budaus*, part I. of his Annot. on the *Pandects*, and by *Fr. Hotman* l. 11. of his *Anti-Tribonian*.

so pernicious, unjust, avaricious and perverse in his Ways, that it was his ordinary Custom to sell Laws, Edicts, Declarations, Constitutions and Ordinances, as at an Outroop (Public Auction) of Putfale, to him who offered most for them. Thus did he shape Measures for the Pleaders, and cut their Morfels to them by and out of these little Parcels, Fragments, Bits, Scantlings and Shreds of the Law now in use, altogether concealing, suppressing, disannulling and abolishing the Remainder, which did make for the total Law; fearing that if the whole Law were made manifest and laid open to the Knowledge of such as are interested in it, and the Learned Books of the Ancient *Doctors* of the Law, upon the Exposition of the *Twelve Tables* and *Prætorian* Edicts, his villanous Pranks, Naughtiness and vile Impiety should come to the public Notice of the World. Therefore were it better in my Conceit, that is to say, less inconvenient, that the Parties at Variance in any Juridicial Case, should in the dark march upon Caltropes, than to submit the Determination of what is their Right to such unhallowed Sentences and horrible Decrees; As *Cato* in his time wished and advised, that every Judiciary Court should be paved with (7) Caltropes.

C H A P.

(7) *Caltropes*] See Pliny *l.* 19. *c.* 1. This was done says *Bouchet*, that Litigious People might be kept from coming near so dangerous a Spot.

CHAP. XLV.

How Panurge taketh Advice of Triboulet.

ON the sixth Day thereafter *Pantagruel* was returned home, at the very same Hour that *Triboulet* was by Water come from *Blois*. *Panurge* at his Arrival gave him a Hog's Bladder, puffed with Wind, and resounding, because of the hard Pease that were within it: moreover he did present him with a gilt Wooden Sword, a small Budget made of a Tortoise-shell, an Oser Watled Wicker-Bottle full of *Briton* Wine, and Five and Twenty Apples of the Orchard of *Blanchureau*.

If he be such a Fool (quoth *Carpalim*) as to be won with Apples, there is no more Wit in his Pate than in the Head of an ordinary Cabbage. *Triboulet* girded the Sword and Scrip to his Side, took the Bladder in his Hand, ate some few of the Apples, and drunk up all the Wine. *Panurge* very wistly and heedfully looking upon him, said, I never yet saw a Fool, (and I have seen ten Thousand Franks worth of that Kind of Cattle) who did not love to drink heartily, and by good long Draughts. When *Triboulet* had done with his Drinking, *Panurge* laid out before him, and exposed the Sum of the Business, wherein he was

to require his Advice in eloquent and choicely-sorted Terms, adorned with Flourishes of Rhetoric. But before he had altogether done, *Triboulet* with his Fist gave him a bouncing Whirret between the Shoulders, rendered back into his Hand again the empty Bottle, flipped and flirled him on the Nose with the Hog's Bladder; and lastly, for a final Resolution, shaking and wagging his Head strongly and disorderly, he answered nothing else but this, *By God, God; mad Fool, beware the Monk: Buzansay, Hornpipe.* These Words thus finished, he slipped himself out of the Company, went aside, and ratling the Bladder, took a huge Delight in the Melody of the rickling, crackling Noise of the Pease; after which Time it lay not in the Power of them all to draw out of his Chaps the articulate Sound of one Syllable; insomuch, that when *Panurge* went about to interrogate him farther, *Triboulet* drew his Wooden Sword, and would have stuck him therewith. I have fished fair now, (quoth *Panurge*) and brought my Pigs to a fine Market. Have I not got a brave Determination of all my Doubts, and a Responce in all Things agreeable to the Oracle that gave it? He is a great *Fool*; that is not to be denied; yet is he a greater *Fool* who brought him hither to me; and myself the greatest of all for imparting my Thoughts to him. The second Bolt, quoth *Carpalim*, levels point blank at me.

Without putting ourselves to any Stir or Trouble in the least, (quoth *Pantagruel*) let us maturely and seriously consider and perpend the Gestures and Speech which he hath made and uttered: In them veritably (quoth he) have I remarked and observed some excellent and notable Myseries; yea, of such Important Worth and Weight

Chap. XLV. *Rabelais's* WORKS. 313

Weight, that I shall never henceforth be astonish-
ed, nor think strange, why the *Turks* with a
great deal of Worship and Reverence, honour
and respect Natural Fools, equally with their
primeſt Doctors, Muſties, Divines and Prophets.
Did not you take heed (quoth he) a little before
he opened his Mouth to ſpeak, what a ſhog-
ging, ſhaking and wagging his Head did keep?
By the approved Doctrine of the antient Philo-
ſophers, the Cuſtomary Ceremonies of the moſt
expert Magi, and the received Opinions of the
learnedeſt Lawyers, ſuch a brangling Agitation
and Moving ſhould by us all be judged to proceed
from, and be quick'ned and ſuſcitated by the Com-
ing and Inſpiration of the Prophetizing and Fa-
tidical Spirit, which entring briskly, and on a
Sudden, into a ſhallow Receptacle of a debil Sub-
ſtance (for as you know, and as the Proverb ſhews
it, *a little Head containeth not much Brains*) was
the Cauſe of that Commotion. This is conform
to what is avouched by the moſt ſkilful Phyſicians,
when they affirm, that Shakings and Tremblings
fall upon the Members of a human Body, partly
becauſe of the Heavineſs and violent Impetuofity
of the Burthen and Load that is carried, and other
Part, by reaſon of the Weakneſs and Imbecillity
that is in the Virtue of the bearing Organ: a
maniſeſt Example whereof appeareth in thoſe,
who faſting, are not able to carry to their Head a
Goblet full of Wine without a trembling and a
Shaking in the Hand that holds it. This of old
was accounted a Prefiguration and myſtical Point-
ing out of the *Pythian* Divinereſs, who uſed always
before the Uttering of a Reſponſe from the *Oracle*,
to ſhake a Branch of her domeſtic Lawrel. *Lam-
pridius* alſo teſtifieth, that the Emperor *Heliogabu-
lus*, to acquire unto himſelf the Reputation of

314 Rabelais's WORKS. Book III.

a *Sooth-fayer*, did, on several holy Days of prime Solemnity, in the Presence of the fanatic Rabble, make the Head of his *Idol*, by some Slight within the Body thereof, publickly to shake. *Plautus*, in his *Afferie* (1), declareth likeways, that *Saurius* whithersoever he walked, like one quite distracted of his Wits. keepeth such a furious lolling and mad-like shaking of his Head, that he commonly affrighted those who casually met with him in his Way. The said Author in another Place shewing a Reason why *Gharmides* shook and brangled his Head, assevered that he was transported, and in an Extasy. *Catullus*, after the same Manner, maketh mention in his *Berecynthia* and *Atys*, of the Place wherein the *Menades*, *Bacchical* Women, she-Priests of the *Lyæan* God, and demented Prophetesses, carrying Ivy Boughs in their Hands, did shake their Heads. As (2) in the like Case

(1) *Afferie.*] *Asinaria.*

(2) *As in the like Case, &c.*] This whole Period is so erroneous, both as to *Cybele* and her Priests, that it will be necessary to give it in *Rabelais's* own Words. *Comme en cas pareil faisoient les Gals escouilleux prestres de Cybele, celebrans leurs offices. Dondainsi est diste, selon les anciens Theologiens; Car κυβισāv, signifie rouer, tordre, bransler la teste, & faire le torticolli. In English, 'As in the like Case was done by Cybele's guelded Priests called Galli, when they performed that Goddess's Religious Rites. From whence too, she herself (not her Priests) derives her Name, according to ancient Theologians: For κυβισāv (not κυβισδ) signifies to turn round like a Wheel, writhe the Body, shake the Head; and mimic one that is wry-necked.' Here we see that the Word *Gals* was mistaken by the Translator for *Gauls*: The *Gauls* had nothing to do either with *Cybele* or her Priests. The *Gauls* were *Europeans*, the others *Asiatics*. *Cybele's* Priests were called *Galli* from the River *Gallus* in *Phrygia*; the Water whereof being drunk used to make Men mad. I have nothing more to add, but that *Rabelais* himself mistakes the Meaning of the Greek Verb κυβισδω (from whence *Cybele* has her Name). It means to dance upon one's Head, in caput salto*

Chap. XLV. *Rabelais's* WORKS. 315

Case amongst the *Gauls*, the guelded Priests of *Cybele* were wont to do in the celebrating of some Festivals, which according to the Sense of the antient Theologues, have from thence had their Denomination ; for *κύβητας* signifies to *turn round*, whirl about, shake the Head, and play the Part of one that is wry-necked.

Likewise *Titus Livy* writeth, that in the Solemnization Time of the *Bacchanalian* Fobedays (3) at *Rome*, both Men and Women seemed to Prophétize and Vaticinate, because of an affected Kind of Wagging of the Head, Shrugging of the Shoulders, and Jestigation of the whole Body, which they used then punctually. For the common Voice of the Philosophers, together with the Opinion of the People, asserteth for an irrefragable Truth, that Vaticination is seldom by the Heavens bestowed on any, without the Concomitancy of a little Phrenzy, and a Head-shaking, not only when the said presaging Virtue is infused, but when the Person also therewith inspired declareth and manifesteth it unto others. The learned Lawyer *Julian*, being asked on a Time, if that Slave might be truly esteemed to be healthful and in a good plight, who had not only convers'd with some furious, maniac and enraged People, but in their Company had also prophesied,
yet

falso, from the old primitive Greek Word *κύβη Caput*. And this Way of dancing upon their Heads, was peculiarly practised by the *Galli*, *Cybele's* Priests, (and no other) in the solemnizing her Festivals.

N. B. The Priests above-mentioned were *escouille* i. e. unfledged, gelt, libb'd.

But *Rabelais* who has continually a Superfætation of Meanings alludes besides to the *Languedoc* Word of *Gal* a Ceck, so *Gals escouillés* means *Capons* ; *Eunuchs*.

(3) *Fobedays*.] If this is a *Scotch* Word for Holydays, be it so.

yet without a Noddle-shaking Concussion, answered, That seeing there was no Head-wagging at the Time of his Predictions, he might be held for sound and compotent enough. Is it not daily seen how School-masters, Teachers, Tutors and Instructors of Children, shake the Heads of their Disciples, (as one would do a Pot in holding it by the Lugs) that by this Erection, Vellication, stretching and pulling their Ears, (which according to the Doctrine of the sage *Egyptians*, is a Member consecrated to the *Memory*) they may stir them up to recollect their scatter'd Thoughts, bring home those Fancies of theirs, which perhaps have been extravagantly roaming abroad upon strange and uncouth Objects, and totally range their Judgments, which possibly by disordinate Affections have been made wild, to the Rule and Pattern of a wise, discreet, virtuous and philosophical Discipline : all which *Virgil* acknowledgeth to be true, in the Branglement (4) of *Apollo Cynbius*.

[4) *Branglement*.] I suppose he means the Pulling by the Ears, the *Vellicat Aures* of that Poet, *Ecl.* 6.

C H A P.

C H A P. XLVI.

*How Pantagruel and Panurge diversly
interpret the Words of Triboulet.*

HE says you are a *Fool*; and what Kind of *Fool*? a *mad Fool*, who in your old Age would enslave yourself to the Bondage of Matrimony, and shut your Pleasures up within a Wedlock, whose Key some *Ruffian* carries in his Cod-piece. He says farthermore, *beware of the Monk*. Upon mine Honour it gives me in my Mind that you will be cuckolded by a *Monk*. Nay, I will engage mine Honour, which is the most precious Pawn I could have in my Possession, although I were sole and peaceable Dominiator over all *Europe, Asia, and Afric*, that if you marry, you will surely be one of the Horned Brotherhood of *Vulcan*. Hereby may you perceive how much I do attribute to the wise *Foolery* of our Morosoph *Triboulet*. The other Oracles and Responses did in the general prognosticate you a Cuckold, without descending so near to the Point of a particular Determination, as to pitch upon what Vocation, amongst the several Sorts of Men, he should profess who is to be the Copesmate of your Wife, and Hornifyer of your proper self. Thus noble *Triboulet* tells it us plainly, from whose Words we may gather with all Ease imaginable, that your Cuckoldry is to be infamous, and so much the more scandalous, that your Conjugal Bed will be incestuously contaminated with the
Filthiness

Filthiness of *Monkery*. Moreover he says, that you will be the *Hornpipe of Buzansay*. That is to say, well horned, hornified and cornuted: and as *Triboulet's* Uncle asked from *Loüis* the XIIth, for a Brother of his who lived at *Blois*, the *Hornpipes of Buzansay*, for the Organ Pipes, through the Mistake of one Word for another: even so, whilst you think to marry a wise, humble, calm, discreet and honest Wife, you shall unhappily stumble upon one witless, proud, loud, obstreperous, bawling, clamorous, and more unpleasant than any *Buzansay-hornpipe*. Consider withal, how he flirted you on the Nose with the *Bladder*, and gave you a sound thumping Blow with his Fist upon the Ridge of the Back. This denotes and presageth, that you shall be banged, beaten and flipp'd by her; and that also she will steal of your Goods from you, as you stole the Hog's Bladder from the little Boys of *Vaubreton*. Flat contrary (quoth *Panurge*) not that I would impudently exempt myself from being a Vassal in the Territory of *Folly*; I hold of that Jurisdiction, and am subject thereto, I confess it; and why should I not? for the whole World is *foolish*. In the old (1) *Lorrain Language* (*fou* for *ouu*) *All* and *Fool* were the same Thing. Besides, it is avouched by *Solomon*, that infinite is the Number of *Fools*: from an Infinity nothing can be deducted or abated; nor yet by the Testimony of *Aristotle*, can any Thing thereto be added or subjoined.

Therefore

(1) In the old *Lorrain Language* *Fou* for *Oou*; *a'll* and *Fool* were the same Thing.] It may be so: but *Rabelais's* Words are *En Lorraine Fou est prez Tou* i. e. In *Lorrain* (to keep to the Pun in *English*) *Fool* is near *Tool*, &c. There is, says *M. du Chat*, a large Town in *Lorrain* called *Fou* (*Fool*) within three Leagues of *Toul*, another considerable Town in the same Duchy.

Chap. XLVI. *Rabelais's* WORKS. 319

Therefore were I a *mad Fool*, if being a *Fool* I should not hold myself a *Fool*. After the same Manner of Speaking, we may aver the Number of the mad and enraged Folks to be infinite. *Avicenne* maketh no Bones to assert, that the several Kinds of *Madness* are infinite.

Though this much of *Triboulet's* Words tend little to my Advantage, howbeit the Prejudice which I sustain thereby be common with me to all other Men, yet the rest of his Talk and Gesture maketh altogether for me. He said to my Wife, *Be weary of the* (2) *Monkey*; that is as much as if he should be chery, and take as much Delight in a Monkey as ever did the *Lesbia* of *Catullus* in her Sparrow; who will for his Recreation pass his Time no less joyfully at the snatching of Flies, than heretofore did the mercyleless Fly-catcher *Domitian*. Withal he meant by another Part of his Discourse, that she should be of a jovial Country-like Humour, as gay and pleasing as a harmonious *Hornpipe* of *Saulieu* or *Buzanfy*. The veridical *Triboulet* did therein hint at what I liked well, as perfectly knowing the Inclinations and Propensions of my Mind, my natural Disposition, and the Bias of my Interior Passions and Affections: for you may be assured, that

(2) *Be weary of the Monkey.*] *Weary*, should be *Wary*, but that is only a Fault in the Press. The rest is all wrong translated. *Rabelais's* Words are, *Il dit à ma femme, guars Moyne. C'est ung moineau qu' elle aura en delices comme avoit la Lesbia de Catulle: lequel volera pour mouches, &c.* Now *Moyne* in French was never known to signify *Monkey*. *Moineau* does indeed signify a Sparrow, as well as a Friar or Monk, and upon that Hinge the Equivoke turns. Thus it should run: *The Fool said to my Wife, 'Ware Sparrow;'* that is as much as to say, 'beware your Sparrow come to no harm,' meaning that she (not he as Sir T. U. has it) 'should take as much delight in a Sparrow, (not a Monkey) as ever did *Catullus's Lesbia*: and that he will for his Recreation hunt Flies, &c.

that my Humour is much better satisfied and contented with the pretty Frolic rural and discheveled Shepherdesses, whose Bums through their coarse Canvass Smocks smell of the Claver-grafs (3) of the Field, than with those great Ladies in magnificent Courts, with their Flandan, Top Knots and Sultana's, their Polvil, Postillos (4) and Cosmetics. The homely Sound likewise of a rustical *Horn-pipe*, is more agreeable to my Ears, than the curious Warbling and musical Quavering of Lutes, Teorbes, Viols, Rebecks and Violins. He gave me a lusty rapping Thwack on my Back. What then? Let it pass in the Name and for the Love of God, as an Abatement of, and Deduction from so much of my future Pains in *Purgatory*. He did it not out of any evil Intent: he thought belike to have hit some of the Pages: he is an honest *Fool*, and an innocent Changeling. It is a Sin to harbour in the Heart any bad Conceit of him. As for myself, I heartily pardon him. He flirted me on the Nose: in that there is no Harm; for it importeth nothing else, but that betwixt my *Wife* and me there will occur some toyish wanton Tricks, which usually happen to all new married Folks.

(3) *Claver-grafs*] Instead of *Claver-grafs*: wrong printed I suppose for *Clover-grafs*: it is in the Original *Wild Thyme* (*Serpolet*) on which M. du Chat quotes *la Bruïère* l. viii. c. xxxv. of his *de Re Cibaria*: *Rustici proverbium per vulgatum habent: Succosiores esse Virgines, quae Serpillum quam quae Moschum olent.*

(4) *Postillos*.] I suppose it should be *Pastillos*. It is in the Original *Maujoin*, which according to *Champier* just quoted is to be understood in this Place to signify *Musk*.

C H A P. XLVII.

How Pantagruel and Panurge resolved to make a Visit to the Oracle of the Holy Bottle.

There is as yet another Point (quoth *Panurge*) which you have not at all considered on, although it be the chief and principal Head of the Matter. He put the *Bottle* in my Hand, and restored it me again. How interpret you that Passage? What is the Meaning of that? He possibly (quoth *Pantagruel*) signifieth thereby, that your *Wife* will be such a Drunkard, as shall daily take in her Liquor kindly, and ply the Pots and *Bottles* apace. Quite otherways (quoth *Panurge*) for the *Bottle* was empty. I swear to you, by the prickling brambly Thorn of St *Fiacre* in *Brie*, that our unique Morosoph, whom I formerly termed the Lunatic *Triboulet*, referreth me, for attaining to the final Resolution of my Scruple, to the Responsgiving *Bottle*: therefore do I renew afresh the first Vow which I made, and here in your Presence protest and make Oath by *Styx* and *Acheron*, to carry still Spectacles in my Cap, and never to wear a Codpiece in my Breeches, until, upon the Enterprize in Hand of my Nuptial Undertaking, I shall have obtained an Answer from the *Holy Bottle*. I am acquainted with a prudent, understanding and discreet Gentleman, and besides a very good Friend of mine, who knoweth
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the Land, Country, and Place where it's *Temple* and *Oracle* is built and posited: he will guide and conduct us thither sure and safely. Let us go thither, I beseech you: deny me not, and say not, nay; reject not the Suit I make unto you, I intreat you. I will be to you an *Acabates*, a *Damis*, [*Apollonius's* Companion] and heartily accompany you all along in the whole Voyage, both in your going forth and coming Back. I have of a long Time known you to be a great lover of Peregrination, desirous still to learn new Things, and still to see what you had never seen before. We shall see wonderful Things; take my Word for it.

Very willingly (quoth *Pantagruel*) I condescend to your Request. But before we enter in upon our Progress towards the Accomplishment of so far a Journey, replenished and fraught with eminent Perils, full of innumerable Hazards, and every Way stored with evident and manifest Dangers ——— What Dangers (quoth *Panurge*) interrupting him? Dangers fly back, run from, and shun me whither soever I go seven Leagues around: as in the Presence of the Sovereign, Sub-Magistracy ceases; [*See Bodin. Rep.*] or as Clouds and Darkness quite vanish at the bright Coming of a radiant Sun; or as all Sores and Sickneses (1) did suddenly depart, at the Approach of the Body of *St Martin à Quande*: nevertheless (quoth *Pantagruel*) before we adventure to set forwards on the Road of our projected and intended Voyage, some

(1) *Sickneses, &c.*] A Cripple guided a blind-man that carry'd him, and so they begg'd together. Being told *St Martin's* Body wou'd soon be there, and it wou'd cure them both: The Devil a bit would they stay for the Saint's Body: They did not want to be healed.

This Story is grounded on a Parable used by a *Jew* Doctor to the Emperor *Antonius Pius*, to make him understand that the Soul and Body would be punished conjointly for having join'd together in sinning. See *Basnage* l. vi. c. xi.

some few Points are to be discussed, expedited and dispatched. *First*, Let us send back *Triboulet* to *Blois*, (which was instantly done, after that *Pantagruel* had given him a Frize Coat.) *Secondly*, Our Design must be backed with the Advice and Council of the King my Father. And *Lastly*, It is most needful and expedient for us, that we search for, and find out some *Sybille* to serve us for a Guide, Truchman and Interpreter. To this *Panurge* made answer, That his Friend *Xenomanes* would abundantly suffice for the plenary Discharge and Performance of the *Sybil's* Office; and that farthermore, in passing through the *Lanternatory* Country, they should take along with them a learned and profitable *Lanterness* who would be no less useful to them in their Voyage, than was the *Sybil* to *Aeneas* in his Descent to the *Elysian* Fields. *Carpalim*, in the interim, as he was upon the conducting away of *Triboulet*, in his passing by, hearkened a little to the Discourse they were upon, then spoke out, saying, Ho, *Panurge*, Master Freeman, take my Lord *Debitis*(2) at *Calais* along with you, for he is *Goud-fallot*, a good Fellow: he will not forget those who are *Debitors*: These are *Lanternes*: thus shall you not lack for both *Fallot* and *Lanterne*. I may safely with the little Skill I have (quoth *Pantagruel*) prognosticate, that by the Way we shall engender no Melancholy; I clearly perceive it already: the only Thing that vexeth me is, that I cannot speak the (3) *Lantern Language*.

(2) *My Lord Debitis.*] Corruptly for my Lord *Deputy* or *Governor* of *Calais* for *Hen VIIIth* at that Time *Henry Fitz Alan* Earl of *Arundel*. See *D. C.*

(3) *Lantern Language.*] The Barbarous Language of the *Romish* School Divines in their different Councils of *Latran*. See *D. C.*

guage. I shall (answered *Panurge*) speak for you all; I understand it every whit as well as I do mine own Maternal Tongue: I have been no less used to it than to the Vulgar *French*.

(4) *Briz marg dälgothric nubstnezos,*

Isqufex prusq albork, crings zabac.

Mizbe dilbarlkz morp nipp stanch bos,

Strombtz, Panurge, walmap quoft grufzbac.

Now guess, Friend *Epistemon*, what this is. They are (quoth *Epistemon*) Names of arrant Devils, passant Devils, and rampant Devils. These Words of thine, dear Fiend of mine, are true (quoth *Panurge*) yet are they Terms used in the Language of the Court of the *Lanternish* People. By the Way as we go upon our Journey I will make to thee a pretty little Dictionary, which notwithstanding shall not (5) last you much longer than a Pair of new Shoes; thou shalt have learned it sooner than thou canst perceive the Dawning of the next subsequent Morning. What I have said in the foregoing *Tetrafic* is thus translated out of the *Lanternish* Tongue in our Vulgar Dialect:

All Miseries attended me, whilst I

A Lover was, and had no Good thereby:

Of better Luck the married People tell:

Panurge is one of those, and knows it well.

There is little more then (quoth *Pantagruel*) to be done, but that we understand what the Will of the King my Father will be therein, and purchase his Consent.

C H A P.

(4) *Briz, &c.*] In these Verses which mostly consist of half words, *Rabelais* ridicules the frequent Abbreviations of the *Gothic* Characters which for 50 or 60 Years, had been made use of in printing a World of School-Divinity Books, barbarous in themselves, and to the last Degree tiresome to read.

(5) *Shall not last, &c.*] Barbarism will now soon be banished out of the Schools: Else it may mean, The Dictionary will serve for the little Time you shall be crossing the *Lantern-Country*.

C H A P. XLVIII.

How Gargantua sheweth, that the Children ought not to Marry without the special Knowledge and Advice of their Fathers and Mothers.

NO sooner had *Pantagruel* entred in at the Door of the Great Hall of the Castle, than that he encountred full but with the good honest *Gargantua* coming forth from the Council Board, unto whom he made a succinct and summary Narrative of what had pass'd and occurred worthy of his Observation in his Travels abroad, since their last Interview: Then, acquainting him with the Design he had in Hand, besought him that it might stand with his good Will and Pleasure to grant him leave to prosecute and go thorough-stitch with the Enterprize which he had undertaken. The good Man *Gargantua* having in one Hand two great Bundles of Petitions, indorsed and answered; and in the other some remembrancing Notes and Bills, to put him in mind of such other Requests of Supplicants, which albeit presented, had nevertheless been neither read nor heard, he gave both to *Ulrich Gallet*, his Ancient and faithful Master of Requests; then drew aside *Pantagruel*, and with a Countenance more serene and jovial than customary, spoke to him thus: I praise God,
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and have great reason so to do, my most dear Son, that he hath been pleased to entertain in you a constant Inclination to virtuous Actions. I am well content that the Voyage which you have motioned to me be by you accomplished, but withal, I could wish you would have a Mind and Desire to marry, for that I see you are of competent Years. *Panurge* in the mean while was in a readiness of preparing and providing for Remedies, Salves and Cures against all such Lets, Obstacles and Impediments as he could in the height of his Fancy conceive might by *Gargantua* be cast in the way of their Itinerary Design. Most dear Father, (answered *Pantagruel*) I have not yet thought upon it. In all this Affair I wholly submit and rest in your good liking and Paternal Authority; For I shall rather pray unto God that he would throw me down stark dead at your Feet, in your Pleasure, than that against your Pleasure I should be found married, alive. I never yet heard that by any Law, whether Sacred or Profane, yea, amongst the rudest and most barbarous Nations in the World, it was allowed and approved of, that Children may be suffered and tolerated to marry at their own good Will and Pleasure, without the Knowledge, Advice or Consent asked and had thereto of their Fathers, Mothers, and nearest Kindred. All Legislators every where upon the Face of the whole Earth, have taken away and removed this Licentious Liberty from Children, and totally reserved it to the Discretion of the Parents.

My dearly beloved Son (quoth *Gargantua*) I believe you, and from my Heart thank God for having endowed you with the Grace of having both a perfect notice of, and entire liking to laudable and praise-worthy Things; and that through the Windows of your exterior Senses he hath vouchsafed

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safed to transmit unto the interiour Faculties of your Mind, nothing but what is good and virtuous. For in my time there hath been found on the Continent a certain Country, wherein are I know not what kind of *Pastophorian* Mole-catching Priests, who albeit averse from engaging their proper Persons into a Matrimonial Duty, (1) like the Pontifical Flamens of *Cybele* in *Pbrygia*, as if they were Capons and not Cocks; full of Lasciviousness, Salacity and Wantonness, who yet have nevertheless, in the matter of Conjugal Affairs, taken upon them to prescribe Laws and Ordinances to married Folks. I cannot goodly determine what I should most abhor, detest, loath and abominate, whether the Tyrannical Presumption of those dreadful Sacerdotal *Molecatchers*, who not being willing to contain and coop up themselves within (2) the Grates and Treillices of their own mysterious Temples, do deal in, meddle with, obtrude upon, and thrust their

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(1) *Like the Pontifical Flamens of Cybele in Phrygia.*] *Rabelais* says only the Priests of *Cybele* in Phrygia: Not a Word of *Flamens*: These were peculiar to the Romans. The *Pbrygians* knew of no *Flamens*.

(2) *The Grates and Treillices of their own Mysterious Temples.*] By these *Molecatchers* and the Lattices (*Treillis*) of their Temples, *Rabelais* means the Sorbonne and it's Doctors, particularly certain Monks whom *Pâquier* calls *Patchers up and Vampers of old Glosses*, which have, says he, advanced, at least insinuated, this barbarous Opinion, that by the Canon Law the Consent of Fathers and Mothers was not requisite to the Marriage of their Children, but only for Decency sake and not out of any Necessity. On Occasion of this Chapter of *Rabelais*, the Reader may consult the Letter from whence this Passage of *Pâquier* is taken. It is the first of the 3d Book of his Letters, and he Addresses it to a Friend, on Occasion of an Article of the Ordinance of *Orleans* 1560, by which the States did, but in part, redress this Disorder, which he says is properly what the French Law calls *raptus in parentes*. This Letter lays down much the same Principles with these here employ'd by *Gargantua*.

their Sickles into Harvests of Secular Businesses quite contrary, and diametrically opposite to the Quality, State and Condition of their Callings, Professions and Vocations; or the superstitious Stupidity and senseless Scrupulousness of married Folks, who have yielded Obedience, and submitted their Bodies, Fortunes and Estates to the Discretion and Authority of such odious, perverse, barbarous, and unreasonable Laws. Nor do they see that which is clearer than the Light and Splendour of the Morning Star, how all these Nuptial and Connubial Sanctions, Statutes and Ordinances have been decreed, made and instituted, for the sole Benefit, Profit and Advantage of the (2) *Flaminal Mists*, and mysterious *Flamens*, and nothing at all for the good Utility or Emolument of the silly hood-winked married People; which administeth unto others a sufficient Cause for rendring these Churchmen suspicious of Iniquity, and of an unjust and fraudulent manner of dealing, no more to be connived at nor countenanced, after that it be well weighed in the Scales of Reason, than if with a reciprocal Temerity the *Laicks* by way of Compensation would impose Laws to be followed and observed by those *Mysts* and *Flamens*; how they should behave themselves in the making and Performance of their Rites and Ceremonies, and after what manner they ought to proceed in the offering up, and immolating of their various Oblations, Victims and Sacrifices; seeing that besides the Edecimation and Tith-haling of their Goods, they cut off and take Parings, Shreddings and

Clippings

(3) *Flaminal Mists, and Mysterious Flamens*] No more than bare *Mysts* (not *Mists*) in the Original. *Myste*, is a Sacrificing Priest. *Myths*: *μυστήριον* a Mystery; sacred Thing.

Clippings of the Gain proceeding from the Labour of their Hands, and Sweat of their Brows, therewith to entertain themselves the better. Upon which Consideration in my Opinion, their Injunctions and Commands would not prove so pernicious and impertinent as those of the Ecclesiastic Power, unto which they had tendred their blind Obedience.

For, as you have very well said, there is no place in the World where legally a Licence is granted to the Children to marry without the Advice and Consent of their Parents and Kindred. Nevertheless by those wicked Laws and *Molecatching* Customs, whereat there is a little hinted in what I have already spoken to you, there is no scurvy, mezely, leprous or pocky Ruffian, Pander, Knave, Rogue, Skelm, Robber or Thief, pilloried, whipped and burn-marked in his own Country for his Crimes and Felonies, who may not violently snatch away and ravish what Maid soever he had a mind to pitch upon, how noble, how fair, how rich, honest and chaste soever she be, and that out of the House of her own Father, in his own Presence, from the Bosom of her Mother, and in the Sight and Despight of her Friends and Kindred looking on a so woful Spectacle, provided that the Rascal Villain be so cunning as to Associate unto himself some *Myssical Flamen*, who according to the Covenant made betwixt them two, shall be in hope some day to participate of the Prey. Could the *Goths*, (4) the *Scyths*, or *Messagets* do a worse or more cruel Act to any of the Inhabitants of a Hostile City, when after the loss of many

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of

(4) *The Scyths, or Messagets*] Read *Scythians, or Massagets*. The proper Names of Nations, Places, and Persons, are very improperly spelt, (Pardon the Pun) throughout the whole Translation.

of their most considerable Commanders, the Expence of a great deal of Money, and a long Siege, they shall have stormed and taken it by a violent and impetuous Assault? May not these Fathers and Mothers (think you) be sorrowful and heavy-hearted, when they see an unknown Fellow, a Vagabond, Stranger, a barbarous Lowt, a rude Curr, rotten, fleshless, putrified, scraggy, boily, botchy, poor, a forlorn Caitif and miserable Snake, by an open Rapt, snatch away before their own Eyes their so fair, delicate, neat, well-behaviour'd, richly provided for, and healthful Daughters, on whose Breeding and Education they had spared no Cost nor Charges, by bringing them up in an honest Discipline to all the honourable and virtuous Employments becoming one of their Sex, descended of a noble Parentage, hoping by those commendable and industrious means in an opportune and convenient time to bestow them on the worthy Sons of their well-deserving Neighbours and ancient Friends, who had nourished, entertained, taught, instructed and schooled their Children with the same Care and Sollicitude, to make them Matches fit to attain to the Felicity of a so happy Marriage; that from them might issue an Offspring and Progeny no less Heirs to the laudable Endowments and exquisite Qualifications of their Parents whom they every way resemble, than to their Personal and Real Estates, Moveables and Inheritances? How doleful, trist and plangorous would such a Sight and Pegeantry prove unto them? You shall not need to think that the Col-lachrymation of the *Romans*, and their Confederates, at the Decease of *Germanicus Drusus*, was comparable to this Lamentation of theirs? Neither would I have you to believe, that the Discom-
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fort and Anxiety of the *Lacedemonians*, when the *Greek Helen*, by the Perfidiousness of the Adulterous *Trojan Paris* was privily stolen away out of their Country, was greater or more pitiful than this ruthless and deplorable Collugency of theirs? You may very well imagine that *Ceres*, at the Ravishment of her Daughter *Proserpina*, was not more attristed, sad, nor mournful than they. Trust me, and your own Reason, that the loss of *Osiris* was not so regrettable to *Isis*; nor did *Venus* so deplore the Death of *Adonis*; nor yet did *Hercules* so bewail the straying of *Hylas*; nor was the Rapt of *Polyxena* more throbbingly resented and condoled by *Priamus* and *Hecuba*, than this afore-said Accident would be sympathetically bemoaned, grievous, ruthless and anxious to the wofully desolate and disconsolate Parents. Notwithstanding all this, the greater part of so vilely abused Parents, are so timorous and afraid of Devils and Hobgoblins, and so deeply plunged in Superstition, that they dare not gainsay nor contradict, much less oppose and resist those unnatural and impious Actions, when the *Molecatcher* hath been present at the perpetrating of the Fact, and a Party Contractor and Covenantor in that detestable Bargain. What do they do then? They wretchedly stay at their own miserable Homes, destitute of their well-beloved Daughters; the Fathers cursing the Days and the Hours wherein they were married; and the Mothers howling and crying that it was not their fortune to have brought forth abortive Issues, when they happened to be delivered of such unfortunate Girls, and in this pitiful Plight spend at best the remainder of their Time with Tears and Weeping for those their Children of, and from whom they expected (and with good reason should have obtained and reaped) in these latter Days of theirs,

theirs, Joy and Comfort. Other Parents there have been, so impatient of that Affront and Indignity put upon them and their Families, that, transported with the Extremity of Passion, in a mad and frantic Mood, through the Vehemency of a grievous Fury and raging Sorrow, have drowned, hanged, killed, and otherways put violent hands on themselves. Others again of that Parental Relation, have upon the Reception of that like Injury, been of a more magnanimous and heroic Spirit, who (in imitation, and at the Example of the Children of *Jacob*, revenging upon the *Sichemites* the Rapt of their Sister *Dina*) having found the Rascally Ruffian in the Association of his mystical *Molecatcher* closely and in hugger-mugger, conferring, and parlying, with their Daughters, for the suborning, corrupting, depraving, perverting and enticing these innocent, unexperienced Maids unto filthy Lewdnesses, have, without any further Advisement on the matter, cut them instantly into Pieces, and thereupon forthwith thrown out upon the Fields their so dismembred Bodies, to serve for Food unto the Wolves and Ravens. Upon the chivalrous, bold and courageous Atchievement of a so valiant, stout and man-like Act, the other *Molecatching Symmists* have been so highly incensed, and have so chaffed, fretted and fumed thereat, that Bills of Complaint and Accusations having been in a most odious and detestable manner put in before the competent Judges, the *Arm of Secular Authority* hath with much Importunity and Impetuosity been by them implored and required, they proudly contending, that the *Servants of God* would become contemptible, if exemplary Punishment were not speedily taken upon the Persons of the Perpetrators of such an enormous, horrid,

horrid, sacrilegious, crying, heinous, and execrable Crime.

Yet neither by Natural Equity, by the Law of Nations nor by any Imperial Law whatsoever, hath there been found so much as one Rubric, Paragraph, Point or Tittle, by the which any kind of Chastisement or Correction hath been adjudged due to be inflicted upon any for their Delinquency in that kind. (4) Reason opposeth, and Nature is repugnant; For there is no virtuous Man in the World, who, both Naturally and with good Reason, will not be more hugely troubled in Mind, hearing of the News of the Rapt, Disgrace, Ignominy and Dishonour of his Daughter, than of her Death. Now any Man finding in hot Blood, one who with a fore-thought Felony hath murdered his Daughter, may, without tying himself to the Formalities and Circumstances of a Legal Proceeding, kill him on a sudden, and out of Hand, without incurring any hazard of being attainted and apprehended by the Officers of Justice for so doing. What Wonder is it then? or how little strange should it appear to any rational Man, if a Lecherer Rogue, together with his *Mole-catching* Abetter, be entrapped in the flagrant Act of suborning his Daughter, and stealing her out of his House, (though herself consent thereto) that the Father in such a case of Stain and Infamy by them brought upon his Family, should put them both to a shameful Death, and cast their Carcasses upon Dunghils to be devoured and eaten up by Dogs and Swine; or otherwise sling them a little

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further

(5) *Reason opposeth, and Nature is repugnant.*] So indeed it runs in the Original; but I can make no Sense of it, but by repeating the Word *Delinquency*, and saying, *Which Delinquency Reason opposeth, and Nature is repugnant to.*

further off to the Direption, tearing and rending afunder of their Joints and Members by the Wild Beasts of the (6) Field.

Dearly beloved Son, have an especial Care, that after my Decease none of these Laws be received in any of your Kingdoms; for whilst I breath, by the Grace and Assistance of God I shall give good Order.

Seeing therefore you have totally referred unto my Discretion the Disposure of you in Marriage, I am fully of an Opinion, that I shall provide sufficiently well for you in that Point. Make ready and prepare yourself for *Panurge's* Voyage: Take along with you *Epistemon*, Friar *John*, and such others as you will chuse. Do with my Treasures what unto yourself shall seem most expedient: None of your Actions, I promise you, can in any manner of way displease me. Take out of my Arcenal *Thalasse*, whatsoever Equipage, Furniture or Provision you please, together with such Pilots, Mariners and Truchmen, as you have a mind to; and with the first fair and favourable Wind set sail and make out to Sea in the Name of God our Saviour. In the mean while, during your Absence, I shall not be neglective of providing a *Wife* for you, nor of those Preparations, which are requisite to be made for the more sumptuous solemnizing of your Nuptials with a most splendid Feast, if ever there was any in the World, (7) since the Days of *Assuerus*.

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(6) Field.] Add, as unworthy to receive the kind, the desirable, the indulgent last Embraces of the Great Alma Mater, the Earth, commonly call'd Burial.

(7) Since the Days of *Assuerus*.] This is an Addition of the Translators, as there are several others up and down.

C H A P. XLIX.

How Pantagruel did put himself in a readines to go to Sea; and of the Herb named Pantagruelion.

Within very few Days after that *Pantagruel* had taken his Leave of the good *Gargantua*, who devoutly prayed for his Sons happy Voyage, he arrived at the Sex-Port, near to *Sammalo*, accompanied with *Panurge*, *Epistemon*, Friar *John* of the *Funnels*, *Abbot* of *Theleme*, and others of the Royal House, especially with (1) *Xenomanes* the great Traveller, and Thwarter (Crosser) of dangerous ways, who was come at the bidding and appointment of *Panurge*, of whose *Castlewick* of *Salmigondin* he did hold some petty Inheritance by the Tenure of a *Mesnefee*. *Pantagruel* being come thither, prepared and made ready for launching a Fleet of Ships, to the number of those which *Ajax* of *Salamine* had of old equipped, in Convoy of the *Gracian* Soldiery against the *Trojan* State. He

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likewise

(1) *Xenomanes the great Traveller, &c.*] See in *M. du Chat* variety of Opinions who this shou'd mean; but upon the whole, he thinks Nobody is intended particularly by the Name of *Xenomanes*, but only in General one that's more than ordinary fond of Travelling, or Pilgrimaging, into Foreign Countries, from *Éros*, a *Stranger Pilgrim*; and *μαρία*, inordinate furious Fondness.

likewise picked out for his use so many Mariners, Pilots, Sailors, Interpreters, Artificers, Officers and Soldiers, as he thought fitting; and therewithal made Provision of so much Victuals of all sorts, Artillery, Munition of divers kinds, Cloaths, Moneys, and other such Luggage, Stuff, Baggage, Chaffer and Furniture, as he deemed needful for carrying on the Design of a so tedious, long and perilous Voyage. Amongst other things, it was observed how he caused some of the Vessels to be fraught and loaded with a great Quantity of an Herb of his called (2) *Pantagruelion*, not only of the green and raw sort of it, but of the consecreted also, and of that which was notably well besitted for present use after the Fashion of Conserves. The Herb *Pantagruelion* hath a little Root somewhat hard and rough, roundish, terminating in an obtuse and very blunt Point, and having some of it's Veins, Strings or Filaments coloured with some spots of White, never fixeth itself into the Ground above the profoundness almost of a Cubit, or Foot and a half;

(2) *Pantagruelion.*] Hemp: It is as much as it is of that Plant the Cord is made which is used for the strangling those who are so unhappy to be Gibbeted. As the Punishment of the HAR (a Withy of green Sticks; the Band of a Faggot; See *Cotgrave*, who says, Malefactors in old time were, and at this Day in some barbarous Countries are, hang'd with Withies) As, I say, the Punishment of the HAR is much ancienter in France than the Reign of Francis 1st. *Rabelais* must have given Hemp the name of *Pantagruelion* in regard it was in that Prince's time this Punishment began to be exercis'd on the *Lutherans* or French Protestants, who were hoisted up to the top of a Gibbet with a Pulley, and there left to hang till they were burnt or smother'd with the Fire that was kindled under them. *Rabelais*, who durst not speak out his Thoughts of such a piece of Inhumanity, says, that *Pantagrue* held *the poor People by the Throat*, and that in this Condition they woefully lamented the insupportable manner in which they were put to Death.

half; from the Root thereof proceedeth the only (one only) Stalk, Orbicular, Cane-like, Green without, Whitish within, and hollow like the Stem of *Smyrgium* (*Smyrnium*) *Olas Atrum*, Beans and Gentian, full of long Threds, streight, easy to be broken, jagged, snipped, nicked and notched a little after the manner of Pillars and Columns, slightly furrowed, chamfered, guttred and channel'd, and full of Fibres, or Hairs like Strings, in which consisteth the chief Value and Dignity of the Herb, especially in that part thereof which is termed *Mesa*, as he would say the *Mean*; and in that other which hath got the Denomination of *Mylasea*. It's Height is commonly of five or six Foot; yet sometimes it is of such a tall Growth, as doth surpass the length of a Lance, but that is only when it meeteth with a sweet, easie, warm, wet and well-soaked Soil, (as is the Ground of the Territory of *Olone*, and that of *Rasea*, (*Rosea*) near to *Preneste* in (3) *Sabinia*) and that it want not for Rain enough about the Season of the *Fishers Holidays*, and the *Estival Solstice*. There are many Trees whose Height is by it very far exceeded, and you may call it *Dendromalache* by the Authority of *Theophrastus*. The Plant every Year perissheth; the Tree, neither in the Trunk, Root, Bark or Boughs, being durable. From the Stalk of this *Pantagrueion* Plant there issue forth several large and great Branches, whose Leaves have thrice as much length as breadth, always green, roughish and rugged like the *Alcanet* (*Orcanette*) or *Spanish Buglose*, hardish, slit round about like unto a Siekle, or as the *Saxifragum*, (4) as *Betony*, and finally ending as it were in the Points

(3) *Sabinia*] See Pliny l 19. c. 9.

(4) *Or as the Saxifragum*] This is added by the Translator. The Author only says, as *Betony*; he goes on, and ending

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Points of a *Macedonian Spear*, or of such a *Lancet* as Surgeons commonly make use of in their Phlebotomizing Tiltings. The Figure and shape of the Leaves thereof is not much different from that of those of the *Ash-tree*, or of (5) *Egrimony*; the Herb itself so being like the (6) *Euputorian Plant*, that many skilful *Herbalists* have called it the *Dofick* (7) *Eupator*, and the *Eupator* the wild *Pantagruelion*. These Leaves are in equal and parallel Distances spread around the Stalk, by the number in every Rank either of Five or Seven, Nature having so highly favoured and cherish'd this Plant, that she hath adorned it with these two odd, (8) *Divine* and *Mysterious* Numbers. The Smell thereof is somewhat strong, and not very pleasing to nice, tender and delicate Noses: The Seed inclosed therein mounteth up (9) to very top of it's Stalk, and a little above it. This is a numerous Herb, for there is no less abundance of it than of any other whatsoever. Some of these Plants are Spherick; some Rhomboid, and some of an oblong shape, and all of those either black, bright-coloured or tawny, rude to the touch, and mantled with a quickly-blasted-away Coat, yet such a one as is of a delicious Taste

ending in the Points of the *Macedonian Larix*, not as the Translator has it, in the points of a *Macedonian Spear*. He took *Larice* (Larch-tree) for *Lance* belike.

(5) *Egrimony*.] Read *Agrimony*.

(6) *Euputorian Plant*.] Read *Eupatorium* or *Eupatoria*.

(7) *Eupator*.] Read *Eupatorium* or *Eupatoria*, as before. *Eupator* was not the Herb itself, but the King from whom it had it's Name.

(8) *Divine and Mysterious*.] See *Macrobius*, on *Scipio's Dream*.

(9) *To the very top of the Stalk and a little above it*.] *Vers le chef du tige, & peu au dessus*. The English whereof seems to me to be, near the Top of the Stalk, and but a very little below it.

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Taste and Savour to all shrill and sweetly singing Birds, such as Linnets, Goldfinches, Larks, Canary Birds, Yellow-hammers, and other of that Airy chirping Quire; but it would quite extinguish the Natural Heat and (10) Procreative Virtue of the Semence of any Man, who would eat much, and often of it. And although, that, of old, (11) amongst the *Greeks* there was certain kinds of Fritters and Pancakes, Buns and Tarts made thereof, which commonly for a lickorish Daintiness were presented the Table after Supper, to delight the Palate, and make the Wine relish the better; yet is it of a difficult Concoction, and offensive to the Stomach; for it engendreth bad and unwholsom Blood, and with it's exorbitant Heat (12) woundeth them with grievous, hurtful, smart and noysom Vapours. And as in divers Plants and Trees there are two Sexes, Male and Female, which is perceptible in Lawrels, Palms, Cypresses, Oaks, Holmes, The Daffadil, Mandrake, Fearn, the Agaric, Mushroom, Birthwort, Turpentine, Penny-royal, Peony, Rose of the Mount, (13) and many other such like. Even so, in this Herb there is a *Male* which beareth no Flower at all, yet it is very copious of, and abundant in Seed. There is likewise in it a Female, which hath great store and plenty of whitish Flowers, serviceable to little or
no

(10) *Procreative, &c.*] See *Pliny* l. 20 c. 23.

(11) *Amongst the Greeks.*] *John de la Bruyere Champer* has the same Remark l. 7. c. 13 of his *de re Cibaria*.

(12) *Woundeth them, &c.*] What *Them*? Read, *Woundeth the Brain, and filletb the Head with grievous, &c.*

(13) *And many other such like*] *Et autres.* Among these unnam'd ones, may be intended *Mushrooms* and *Rose of the Mount*, but *Rabelais* has not specify'd either of them by Name.

no purpose; nor doth it carry in it Seed of any worth at all, at least comparable to that of the Male. It hath also a larger Leaf, and much foster than the Male; nor doth it altogether grow to so great a height. This *Pantagruelion* is to be sown at the first coming of the Swallows, and is to be pluck'd out of the Ground when the Grasshoppers begin to be a little hoarse.

C H A P. L.

How the famous Pantagruelion ought to be prepar'd and wrought.

THE Herb *Pantagruelion* in September, under the Autumnal Equinox, is dressed and prepared several Ways, according to the various Fancies of the People, and Diversity of the Climates wherein it groweth. The first Instruction which *Pantagrue* gave concerning it, was, to divest and dispoil the Stalk and Stem thereof of all it's Flowers and Seeds, to macerate or mortifie it in Pond, Pool, or Lake-water, (1) which is to be made run a little for five Days together, if the Season be dry, and the Water hot; or for full nine or twelve Days, if the Weather be cloudish, and the

(1) *Which is to be made run a little for five Days together.*—] Quite wrong: the Water is to be Stagnant not Current for five Days together: *Stagnante non courante par cinq jours.*

the Water cold : Then must it (2) be parched before the Sun, 'till it be drained of it's Moisture : After this it is in the Shadow, where the Sun shines not, to be peeled, and it's Rind pulled off : Then are the Fibres and Strings thereof to be parted, (wherein, as we have already said consisteth it's prime Virtue, Price, and Efficacy) and severed from the woody Part thereof, which is unprofitable, and serveth hardly to any other Use, than to make a clear and glistering Blaze, to kindle the Fire, and for the Play, Pastime and Disport of little Children, to blow up Hogs Bladders, and make them rattle. Many times some Use is made thereof by tipling, sweet-lipped Bibbers, who out of it frame Quills and Pipes, through which they with their Liquor-attractive Breath suck up the new dainty Wine from the Bung of the Barrel. Some modern *Pantagruelists*, to shun and avoid that manual Labour, which such a separating and partitional Work would of Necessity require, employ certainn *Cataractic* Instruments, composed and formed after the same Manner that the froward, pettish and angry *Juno* did hold (3) the Fingers of both her Hands interwovenly clenched together when she would have hindred the Child-birth Delivery of *Alcmena*, at the Nativity of *Hercules* ; and athwart those Cataracts they break and bruise to very Trash the woody Parcels, thereby to preserve the better the Fibres, which are the precious and excellent Parts. In, and with this sole Operation (4) do these acquiesce and are contented,

(2) *Parched before the Sun.*] Read, Dry'd in the Sun, *Seiber au Soleil*.

(3) *The Fingers, &c.*] See *Pliny* l. 28. c. 6.

(4) *Do these acquiesce.*] Ropemakers, to whom the Hemp comes raw, and who in working it, go backwards,

ted, who, contrary to the received Opinion of the whole Earth, and in a Manner paradoxical to all Philosophers, gain their Livelihoods backwards, and by recoiling. But those that love to hold it at a higher Rate, and prize it according to it's Value, for their own greater Profit, (5) do the very same which is told us of the Recreation of the Three fatal Sisters *Parques* [*Parcæ*] or of the nocturnal Exercise of the noble *Circe*; or yet of the Excuse which *Penelope* made to her fond wooing Youngsters and effeminate Courtiers, during the long Absence of her Husband *Ulysses*.

By these Means is this Herb put into a Way to display it's inestimable Virtues, whereof I will discover a Part: (for to relate all is a Thing impossible to do) I have already interpreted and exposed before you the Denomination thereof. I find that Plants have their Names given and bestowed upon them after several Ways: Some got the Name of him who first found them out, knew them, sowed them, improved them by Culture, qualified them to a tractability, and appropriated them to the Uses and Subserviencies they were fit for: As the (6) *Mercuriale* from *Mercury*, *Panaceæ* from (7) *Panace* the Daughter of *Esculapius*; (8) *Armois* from *Artemis*, who is *Diana*; *Eupatoria*, from the King *Eupator*; *Telephion* from *Telephus*; *Euphorbium* from *Euphorbus*, King *Juba's* Physician; *Climenos* from *Clymenus*; *Alcibiadium*

(5) *Do the very same.*] Spin it and Weave it.

(6) *Mercuriale*.] *Mercurialis*.

(7) *Panaceæ*.] *Panacea*.

(8) *Armois, &c.*] *Artemisia* (*Mug-Wort*, or *Mother-wort*) from Queen *Artemisia*, or from *Diana* who was likewise called *Artemis*.

dium from *Alcibiades* ; *Gentian* from *Gentius* King of *Sclawonia*, and so forth, through a great many other Herbs or Plants. Truly, in ancient Times, this Prerogative of imposing the Inventor's Name upon an Herb found out by him, was held in a so great Account and Estimation, that as a Controversy arose between *Neptune* and *Pallas*, from which of them two that Land should receive it's Denomination, which had been equally found out by them both together, thereafter it was called and had the Appellation of *Athens* from *Athene*, which is *Minerva* : Just so would (9) *Lynceus* King of *Scythia* have treacherously slain the young *Triptolemus*, whom *Ceres* had sent to shew unto Mankind the Invention of Corn, which until then had been utterly unknown, to the End, that after the murder of the Messenger (whose Death he made Account to have kept secret) he might by imposing with the less Suspicion of false dealing, his own Name upon the said found out Seed, acquire unto himself an immortal Honour and Glory, for having been the Inventor of a Grain so profitable and necessary to, and for the Use of Humane Life. For the Wickedness of which Treasonable Attempt he was by *Ceres* transformed into that wild Beast, which by some is called a *Lynx*, and by others an *Oince*. [Ounce.] Such also was the Ambition of others upon the like Occasion, as it appeareth by that very sharp Wars, and of a long Continuance, have been made of old betwixt some Residentary Kings in *Cappadocia*, upon this only Debate, of whose Name a certain Herb should have the Appellation ;
by

(9) *Lynceus*.] Read *Lyncus*. *Lynceus* was another Person.

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by Reason of which difference, so troublesome and expensive to them all, it was by them called *Polemonion* [or *Polemonia*] and by us for the same Cause termed *Make-bate*. (10).

Other Herbs and Plants there are which retain the Names of the Countries from whence they were transported : as the (11) *Median Apples* from *Media*, where they first grew ; (12) *Punick Apples* from *Punicia*, (that is to say, *Carthage*;) *Ligusticum* (which we call (13) *Louage*) from *Liguria* the Coast of *Genoua* ; *Rubarb* (14) from a Flood in *Barbary* (as *Ammianus* attesteth) called (15) *Ru* ; (16) *Sautonica* from a Region of that Name ; *Fenugreek* from *Greece* ; (17) *Gastanes* from a Country so called ; (18) *Perficarie* from *Persia* ; *Sabine* from a Territory of that Appellation ; *Stachas* from the *Stachad* Islands ; *Spica Celtica* from the Land of the *Celtic Gauls* ; and so throughout a great many other, which were tedious to enumerate.

Some

(10) *Make-bate*.] *Guerroyere*. Warlike. All this and most that comes after is taken from *Pliny* l. xxv. c. vi. and vii. &c. &c. &c.

(11) *Median Apples*.] Pome citrons.

(12) *Punick Apples*.] Pomegranates.

(13) *Louage*.] *Louage*. In the Original *Livesche*, which *Cotgrave* interprets *Louage* of *Lombardy*, *Cam. Dict.* says the same of *Ligusticum*, and reason good.

(14) *Rubarb*] Read *Rheubarb*.

(15) *Ru*] Read *Rhus*.

(16) *Sautonica*.] Read *Santonica*, which *Cotgrave* interprets the Seed of Holy Wormwood. *Cambridge Dict.* says *French* Wormwood, and in that Case it may have its Name from *Saintonge* in *France*.

(17) *Gastanes*] Read *Castanes*. From *Castana*, a City of *Thessaly* which abounds with Chestnut-trees, or as *Cooper* writes it, Chesten-tree or Nut.

(18) *Perficarie*] *Rabelais* says, *Perfique* (*Persica*) a Peach-tree, not the Herb called *Perficaria*, i. e. *Asse-smart* or *Cul-rage*.

Some others again have obtained their Denominations by way of Antiphrases, or Contrariety; as (19) *Abſinth*, because it is contrary to *ψίνος*; for it is bitter to the taste in drinking. *Holoſteon* means all Bones, whilst on the Contrary there is no frailer, tenderer nor brittler Herb in the whole Production of Nature than it.

There are some other Sorts of Herbs, which have got their Names from their Virtues and Operations; as *Aristolochia*, because it helpeth Women in Child-birth; *Lichen*, for that it cureth the Disease of that Name; *Mallow*, because it mollifieth; *Callitricum*, because it maketh the Hair of a bright Colour; *Alyſſum*, *Ephemerum*, *Becbium*, *Nasturtium*, *Aneban*, [*Hen-bane*] and so forth through many more.

Other

(19) *Abſinth*] *Abſynthium*, Wormwood The Derivation of which Word according to the Authors of the Cambridge Dictionary is *Ἀψίνδιον* (*Undrinkable*) *quasi ἀπινδιον*, *ab a privativâ & πίνω bibo, quod non sit potabile ob amarorem; vel ab a priv. & ψίνος i.e. τῆς ψῆς, delectatio*; Wormwood does indeed make none of the pleasantest Drinkables, but in a Fit of the Cholic, there's nothing so relieving as a Glass of Wormwood wine. *Experto crede Jobanni* My late very good Friends Justice *N--bam* and Justice *B--t--y* of *Westminster-Abby* had in their Family for above Fifty Years a Receipt to make this same Wormwood-wine; according to which they constantly made a good Quantity for themselves and for Presents to Friends. All that troubled them, was, they did not understand the Title of the Receipt and of the Labels they put to the Bottle, *viz.* *ALSEM WINE*. It was a hard Word, they could not set their Teeth in't, (to use one of *Rabelais's* Expressions, *il n'y sauroient mordre*). They had often consulted the Dignitaries of that Church and all the Schoolmasters there, who said, They were sure *Alsem* was no Hebrew, Greek, or Latin Word, nor Spanish, Italian, or French, and they said right. In short, the unfolding this mysterious traditional Family Word was reserv'd for one that had learnt *Low-Dutch*. I told my inquisitive Friends, that, let the Wine be what it would, the Word *Alsem* was *Low-Dutch* and signified *Wormwood*. Upon which they said I had hit right, and, for my Explanation, gave me half a Dozen Bottles. See what it is to have learnt *Dutch*!

Other some there are which have obtained their Names from the admirable Qualities that are found to be in them ; as *Heliotropium* (which is the Marigold) because it followeth the Sun ; so that at the Sun rising it displayeth and spreads itself out, at his ascending it mounteth, at his declining it waineth ; and when he is set it is close shut. *Adianton*, because although it grow near unto watry Places, and albeit you should let it lie in Water a long Time, it will nevertheless retain no Moisture nor Humidity ; *Hieracia*, *Eringium*, and so throughout a great many more. There are also a great many Herbs and Plants, which have retained the very same Names of the Men and Women who have been metamorphosed and transformed in them ; as from *Daphne*, the Lawrel is called also ; *Myrrbe* from *Myrrha* the Daughter of *Cinarus* : [*Cynaras*]. *Pythis* from *Pythis* ; *Cinara* (which is the Artichoak) from one of that Name ; *Narcissus*, *Saffran*, *Smilax* [*Smilax*] and divers others.

Many Herbs likewise have got their Names of those Things which they seem to have some Resemblance of ; as *Hippuris*, because it hath the likeness of a Horse's Tail ; *Alopecuris*, because it representeth in Similitude the Tail of a Fox ; *Psyllion*, from a Flea which it resembleth ; *Delphinium*, for that it is like a *Dolphin* Fish ; *Buglosse* is so called, because it is an Herb like an Oxes Tongue ; *Iris*, so called, because in it's Flowers it hath some resemblance of the Rainbow ; *Myosota*, [*Myosota*] because it is like the Ear of a Mouse ; *Coronopus*, for that it is of the likeness of a Crows Foot : A great many other such there are, which here to recite were needless. Furthermore, as there are Herbs and Plants which had their Names from those of Men, so by a reciprocal Denomination

nation have the Surnames of many Families taken their Origin from them; as the *Fabii*, à *fabis*, Beans; the *Pisons* à *pissis*, Pease; the *Lentuli* from *Lentils*; the *Cicerons*, à *Ciceribus*, vel *Ciceris*, a Sort of Pulse called *Cbicbepeason*, [*Cbickpease*] and so forth. In some Plants or Herbs the Resemblance and Likeness hath been taken from a higher Mark or Object, as when we say *Venus' Navil*, *Venus' Hair*, *Venus' Tub*, *Jupiter's Beard*, (20) *Jupiter's Eye*, *Mars's Blood*, the *Hermodystyl* or *Mercury's Fingers*, which are all of them Names of Herbs, as there are a great many more of the like Appellation. Others again have received their Denomination from their Forms; such as *Trefoil*, because it is three-leaved; *Pentapbylon*, for having five Leaves; *Serpolet*, because it creepeth along the Ground; (21) *Helixine*, *Petaft*, *Myrobalon*, which the *Arabians* call (22) *Been*, as if you would say an *Askorne*; for it hath a kind of Resemblance thereto, and withal is very oily.

C H A P.

(20) *Jupiter's Eye*.] It is the Name which the *Latins* gave to the *sempervivum majus*. See *Salmasius*, who proves it by two *Greek* Authorities, ch. xix. of his *Homonymies, byles iatrica*. *Folia pinguis*, says *Gesner* speaking of this Plant, *carnosa, longitudine pollicari, in cacumine lingua similia, alia in terram convexa, alia in capite plantia in vitem, ita ut ambitu effigiem imitentur oculi*. Doubtless it was on Account of this Affinity the *Latins* called *Jupiter's Eye* the *sempervivum majus*; that just before for such another Affinity *Rabelais* with the *Greeks* uses the Word *Jupiter's Beard*.

(21) *Helixine*, *Petaft*, *Myrobalon*.] Read *Helxine*, *Petafites*, *Myrobalans*.

(22) *Been*.] See *Avicenna*, Canon ii. ch. lxxxv.

C H A P. LI.

Why is it called Pantagruelion, and of the admirable Virtues thereof.

BY such like means of attaining to a Denomination (the fabulous Ways being only from thence excepted ; for the Lord forbid that we should make use of any Fables in this a so venerable History) is this *Herb* called *Pantagruelion* ; for *Pantagrue* was the Inventor thereof : I do not say of the Plant itself, but of a certain Use which it serves for, exceeding odious and hateful to Thieves and Robbers, unto whom it is more contrarious and hurtful than the *Strangle-weed* and *Choak-fitch* is to the Flax ; the Cat's-tail to Brakes, the Sheavgrafs to the Mowers of Hay, the Fitches to the Chickny Pease, the Darnel to Barley, the Hatchet Fitch to the Lentil Purse, the *Antramium* to the Beans, Tares to Wheat, Ivy to Walls, the Water Lilly (1) to lecherous Monks, the Birchen Rod to the Scholars of the College of *Navarre* in *Paris*, Colewort to the Vine-tree, Garlick to the Load-stone, Onions to the Sight, Fearn-seed to Women with Child,
Willows

(1) *Water Lilly to Lecherous Monks.*] It is in a most especial Manner prescrib'd to the Monks, against the Temptations of the Flesh. See *Boucher*.

Willow Grain to vicious Nuns, the Yew-tree shade to those that sleep under it, Wolfsbane to Wolves and Libbards, the Smell of the Fig-tree to mad Bulls, Hemlock to Gossings, Purslane to the Teeth, or Oil to Trees: for we have seen many of those Rogues by Virtue and right Application of this Herb finish their Lives, *short and long*, after the Manner of *Phillis* Queen of *Thracia*, of *Banosus* Emperor of *Rome*, of *Amata* (2) King *Latinus's* Wife, of *Iphus* [*Iphis* (3)] *Autolicus*, *Lycambe* [*Lycambes*], *Aracbe*, *Phædra*, *Leda*, *Archius* King of *Lydia*, and many Thousands more; who were chiefly angry and vexed at this Disaster therein, that without being otherways sick, evil disposed in their Bodies, by a Touch only of the *Pantagruelion*, they came on a Sudden to have the Passage obstructed, and their Pipes (through which were wont to bolt so many jolly Sayings, and to enter so many luscious Morsels) stopped, more cleverly, than ever could have done the Squinancy.

Others have been heard most wofully to lament, at the very Instant when *Atropos* was about to cut the Thread of their Life, that *Pantagruel* held them by the George. But (well-a-day) it was not *Pantagruel*; he never was an Executioner (4):

Q It

(2) *Amata*.] *Virgil* speaking of this Queen, *Æneid*. l. xii.

*Purpureos moritura manu discindit amictus,
Et nodum informis leti trabe necis ab alta.*

(3) *Iphis*.] See *Ovid. Metam.* l. xiv.

(4) *Executioner*.] *Roüart*, in *Rabelais*. This, *Cotgrave* says, signifies a Marshal, or Prevost-Marshal, an Officer that breaks, or sees broken, Malefactors on the Wheel. Then *Roüart* must come from *rotare*, *roüer*, *rouë*, a Wheel. But
M. du

It was the *Pantagruelion*, manufactured and fashioned into an Halter, and serving in the Place and Office of a Cravat. In that verily they *socialized*, and spoke improperly, unless you would excuse them by a *Trope*, which alloweth us to posit the *Inventor* in the Place of the Thing *invented*; as when *Ceres* is taken for *Bread*, and *Bacchus* put instead of *Wine*. I swear to you here, by the good and frolic Words which are to issue out of that Wine-bottle which is a cooling below in the Copper Vessel full of Fountain Water, that the noble *Pantagrue* never snatched any Man by the Throat, unless it was such a one as was altogether careless and neglective of those obviating Remedies, which were preventive of the Thirst to come.

It is also termed *Pantagruelion* by Similitude: for *Pantagrue*, at the very first Minute of his Birth, was no less tall than this Herb is long, whereof I speak unto you, his Measure having been then taken the more easy, that he was born in the Season of the great Drowth, when they were busiest in the gathering the said *Herb*, to wit, at that Time when *Icarus's* Dog, with his fiery bawling and barking at the Sun, maketh the whole World *Troglodytic*, and enforceth People every where to hide themselves in the Dens and subterranean Caves. It is likewise called *Pantagruelion*, because of the notable and singular Qualities, Virtues and Properties thereof: for as *Pantagrue* hath been the *Idea*, Pattern, Prototype

M. du Chat, in the present Sense of the Executioners *strangling* the Offenders in question says *Rougart* comes from *raucart*, *hoarse*, because he by that Action maketh them hoarse.

type and Exemplar of all *Jovial* Perfection and Accomplishment (in the Truth whereof I believe there is none of you, Gentlemen Drinkers, that putteth any Question) so in this *Pantagruelion* have I found so much Efficacy and Energy, so much Compleatness and Excellency, so much Exquistenels and Rarity, and so many admirable Effects and Operations of a transcendent Nature, that if the Worth and Virtue thereof had been known, when those *Trees*, by the Relation of the *Prophet*, made Election of a Wooden *King*, to rule and govern over them, it without all Doubt would have carried away from all the rest the Plurality of Votes and Suffrages.

Shall I yet say more? If *Oxylus* (5) the Son of *Orius* had begotten this Plant upon his Sister *Hamadryas*, he had taken more Delight in the Value and Perfection of it alone, than in all his Eight Children, so highly renowned by our ablest *Mythologians*, that they have sedulously recommended their Names to the never-failing Tuition of an eternal Remembrance. The eldest Child was a Daughter, whose Name was *Vine*; the next born was a Boy, and his Name was *Fig-tree*; the third was called *Walnut-tree*; the fourth *Oak*; the fifth *Sorbapple-tree*; the sixth *Ash* (6); the seventh *Poplar*; and the last had the Name of *Elm*, who was the greatest (7) *Surgeon* in his Time.

Q²

(5) *Oxylus*, &c.] See *Athenaus*, l. iii. c. iii.

(6) *Ash*.] In the Original *Fenabregue*. *M du Chat*, after he had sought a long while what this Word meant, at length found that at *Sommieres* in *Languedoc*, they called *Fenabregue* the Tree that's called in other Parts of France *Alfier*, the *Lote tree*, of which says *Cotgr.* there's the Grey, the Red and other Sorts, all Strangers in England.

(7) The greatest Surgeon.] See *Pliny*, l. xxiv. c. viii.

I shall forbear to tell you, how the Juice or Sap thereof, being poured and distilled within the Bars, killeth every Kind of Vermin, that by any Manner of Putrefaction cometh to be bred and engendred there; and destroyeth also any whatsoever other Animal that shall have entred thereat. If likewise you put a little of the said Juice within a Pale or Bucket full of Water, you shall see the Water instantly turn and grow thick therewith, as if it were Milk Curds, whereof the Virtue is so great, that the Water thus curded is a present Remedy for Horses subject to the Cholic, and such (8) as strike at their own Flanks (Belly). The Root thereof well boiled, mollifieth the Joints, softneth the Hardness of shrunk Sinews, is every way comfortable to the Nerves, and good against all Cramps and Convulsions, as likeways all cold and knotty Gouts. If you would speedily heal a Burning, whether occasioned by Water or Fire, apply thereto a little raw *Pantagrusion*, that is to say, take it so as it cometh out of the Ground, without bestowing any other Preparation or Composition upon it; but have a special Care to change it for some Fresher, in lieu thereof, as soon as you shall find it waxing dry (9) upon the Sore.

Without this *Herb* Kitchens would be detested, the Tables of Dining Rooms abhorred, although there were great Plenty and Variety of most dainty and

(8) *And such as strike at their own Belly.* See *Pliny*, l. xx. last chap. but one. The same Remedy was successfully employ'd in *Alsace* in 1705 in the Cure of a kind of Cholic with which the Horses of the *French Army* were very much disorder'd.

(9) *Dry, &c* See *Pliny*, *ibidem*.

and sumptuous Dishes of Meat set down upon them; and the choicest Beds also, how richly soever adorned with Gold, Silver, Amber, Ivory, Porphyry, and the Mixture of most precious Metals, would without it yield no Delight or Pleasure to the Reposers in them: Without it Millers could neither carry Wheat, nor any other Kind of Corn, to the Mill; nor would they be able to bring back from thence Flour, or any other Sort of Meal whatsoever. Without it, how could the Papers and Writs of Lawyers Clients be brought to the Bar? Seldom is the Mortar, Lime or Plaster brought to the Workhouse without it. Without it how should the Water be got out of a Draw-well? In what Case would Tabellions, Notaries, Copists, Makers of Counterparts, Writers, Clerks, Secretaries, Scriveners, and such like Persons be without it? Were it not for it, what would become of the Toll rates and Rent-rolls? Would not the noble Art of Printing perish without it? Whereof could the Chassis or Paper Windows be made? How should the Bells be rung? The Altars of *Isis* are adorned therewith; the *Pastophorian* Priests (10) are therewith clad and accoutred; and whole human Nature covered and wrapped therein, at it's first Position and Production in, and into this World: All the Lunific (11) Trees of *Seres*, the Bumbast and Cotton

Q 3

Bushe,

(10) *Pastophorian Priests*] Only *Pastophores* in French. They were the Pontiff among the Egyptians, in the Temple of Serapis. *Πασις*, *pallium sacerdotale*, a cope. *Pallium Veneris quod ferebant in Egypto sacerdotes ceteris honoratioris*. The Place of their Abode was close to the Temple, and called *Pastophorium*. *Ruff Eccl. Hist.* l. ii. c. xxiii. Item *Hieron. in Esa.* *Pastophorium*, inquit, est thalamus, in quo habitat prepositus templi.

(11) *Lunific*.] Read *Lunific*.

Bushes in the Territories near the *Persian* Sea and Gulph of *Bengala*; the *Arabian* Swains, together with the Plants of *Maliba*, do not all of them Cloath, Attire, and Apparel so many Persons as this one *Herb* alone. Soldiers are now-a-days much better sheltered under it, than they were in former Times, when they lay in Tents covered with Skins. It overshadows the Theatres and and Amphitheatres from the Heat of a scorching Sun: it begirdeth and encompasseth Forests, Chases, Parks, Copses and Groves, for the Pleasure of Hunters: It descendeth into the Salt and Fresh of both Sea and River-Waters, for the Profit of Fishers: by it are Boots of all Sizes, Buskins, Gamashes, Brodskins, Gambados, Shooes, Pumps, Slippers, and every cobbled Ware wrought and made reddable for the Use of Man: by it the Butt and Rover-bows are strung, the Cross-bows bended, and the Slings made fixed: and, as if it were an *Herb* every whit as *holy* as the *Vervaine*, and revered by Ghosts, Spirits, Hobgoblins, Fiends and Phantoms, the Bodies of deceased Men are never buried without it.

I will proceed yet further: by the Means of this fine *Herb*, the invisible Substances are visibly stopped, arrested, taken, detained, and Prisoner-like committed to their receptive Gaols. Heavy and ponderous Weights are by it heaved, lifted up, turned, veered, drawn, carried, and every Way moved quickly, nimbly and easily, to the great Profit and Emolument of human Kind. When I perpend with myself these and such like marvellous Effects of this wonderful *Herb*, it seemeth strange unto me, how the Invention of so useful a Practice did escape, through so many by-past Ages, the Knowledge of the ancient *Philosophers*, considering the inestimable Utility which

which from thence proceeded, and the immense Labour, which without it, they did undergo in their pristine Elucubrations. By Virtue thereof, through the Rétension of some aërial Gusts, are the huge Rambarges, mighty Gallioons, the large Floyts, the *Chiliander*, the *Myriander* Ships launched from their Stations, and set a going at the Pleasure and Arbitriment of their Rulers, Commanders and Steersmen. By (12) the Help thereof those remote Nations, whom Nature seemed so unwilling to have discovered to us, and so desirous to have kept them still *in abscondito*, and hidden from us, that the Ways through which their Countries were to be reached unto, were not totally unknown, but judged also to be altogether impermeable (13) and inaccessible, are now arrived to us, and we to them.

Those Voyages outreached Flights of Birds, and far surpassed the Scope of Feather'd Fowls, how swift soever they had been on the Wing, and notwithstanding that Advantage which they have of us in swimming through the Air. *Ta-proban* hath seen the Heaths of *Lapland*, and both the *Java's* the *Riphean* Mountains, wide distant *Phebol* shall see *Thelime*, and the *Islanders* drink of the Flood *Euphrates*: By it the chill-mouthed *Boreas* hath surveyed the parched Mansions of the torrid *Auster*, and *Eurus* visited the Regions which *Zephrius* hath under his Command:

Q4

yea

(12) *By the Help thereof.*] This is an imitation of *Agrippa*, ch lxxviii of his *de Vanitate Scientiarum*.

(13) *Impermeable.*] Impassible. I don't explain this as if I thought the Reader needed to be informed what *Impermeable* meant, but only for an Opportunity of letting such know as are possessors of the Editions of 1553, 1596, and all the later ones that instead of *Incomprehensibles* (*Incompréhensibles*) they must read it *Impermeables*, conformable to the Editions of 1547, the three Editions of *Lyons*, and that of 1626.

yea, in such sort have Interviews been made by the Assistance of this *Sacred Herb*, that maugre Longitudes and Latitudes, and all the Variations of the Zones, the *Periæcian* People, and *Antæcian*, *Amphiscian*, *Heteroscian*, and *Periscian* had oft tendred and received mutual Visits to, and from other, upon all the Climates. These strange Exploits bred such Astonishment to the *Cœlestial Intelligences*, to all the *Marine* and *Terrestrial* Gods, that they were on a Sudden all afraid: from which Amazement, when they saw how, by means of this blest *Pantagruelion*, the *Arctic* People lookt upon the *Antarctic*, scowred the *Atlantic* Ocean, passed the *Tropics*, pushed through the *Torrid Zone*, measured all the *Zodiac*, sported under the *Equinoctial* (14), having both *Poles* level with their *Horizon*; they judged it high Time to call a Council, for their own Safety and Preservation.

The *Olympic* Gods being all and each of them affrighted at the Sight of such *Atchievements*, said, *Pantagrue* hath shapen Work enough for us, and put us more to a Plunge, and nearer our Wits End, by this sole *Herb* of his, than did of old the *Aloids* (*Alodæ*) by overturning Mountains. He very speedily is to be married, and shall have many Children by his Wife: it lies not in our Power to oppose this Destiny; for it hath passed through the Hands and Spindles of the *Fatal Sisters*, *Necessity's* inexorable Daughters. Who knows but by his Sons may be found out an *Herb* of such another Virtue and prodigious Energy, as that by the Aid thereof, in using it aright according to their Father's Skill, they may contrive a Way for

(14) *Sported under the Equinoctial.*] Here *Rabelais* gilds the Pill, cutting the Line has always been reported as a Thing far from being pleasant.

for human Kind to pierce into the high *aërian* Clouds, get up unto the Spring-head of the Hail, take an Inspection of the Snowy Sources and shut and open as they please the Sluices from whence proceed the Flood-gates of the Rain; then prosecuting their *Ætherial* Voyage, they may step in unto the Lightning Work-house and Shop, where all the Thunderbolts are forged, where seizing on the Magazin of Heaven, and Store-house of our Warlike Fire Munition, they may discharge a bouncing Peal or two of thundering Ordnance, for Joy of their Arrival to these new supernal Places; and charging those Tonitrual Guns afresh, turn the whole Force of that Artillery against our selves, wherein we most confided: then it is like they will set forward to invade the Territories of the *Moon*, whence passing through both *Mercury* and *Venus*, the *Sun* will serve them for a *Torch*, to shew the Way from *Mars* to *Jupiter* and *Saturn*: we shall not then be able to resist the Impetuosity of their Intrusion, nor put a Stoppage to their entering in at all whatever Regions, Domicils or Mansions of the spangled Firmament they shall have any Mind to see, to stay in, or to travel through for their Recreation: all the cœlestial Signs together, with the Constellations of the Fixed Stars, will jointly be at their Devotion then: some will take up their Lodging at the *Ram*, some at the *Bull*, and others at the *Twins*; some at the *Crab*, some at the *Lyon* Inn, and others at the Sign of the *Virgin*; some at the *Balance*, others at the *Scorpion*, and others will be quartered at the *Archer*; some will be harboured at the *Goat*, some at the *Water-pourer's* Sign, some at the *Fishes*; some will lie at the *Crown*, some at the *Harp*, some at the *Golden Eagle* and the *Dolphin*; some at the

Flying Horse, some at the *Ship*, some at the great, some at the little *Bear*; and so throughout the glistning Histories of the whole twinkling Asteristic Welkin: there will be Sojourners come from the Earth, who longing after the Taste of the sweet Cream, of their own scumming off, from the best Milk of all the Dairy of the *Galaxy*, will set themselves at the Table down with us, drink of our *Nectar* and *Ambrosia*, and take to their own Beds at Night for Wives and Concubines our fairest *Goddeses*, the only Means whereby they can be *Deify'd*. A Junto hereupon being convoked, the better to consult upon the Manner of obviating so dreadful a Danger, *Jove*, sitting in the Presidential Throne, asked the Votes of all the other Gods, which, after a profound Deliberation amongst themselves on all Contingencies, they freely gave at last, and then resolved unanimously to withstand the Shock of all whatsoever Sublunary Assaults.

CHAP.

CHAP. LII.

How a certain kind of Pantagruelion is of that Nature, that the Fire is not able to consume it.

I Have already related to you great and admirable Things; but if you might be induced to adventure upon the Hazard of believing some other Divinity of this Sacred *Pantagruelion*, I very willingly would tell it you. Believe it if you will, or otherways believe it not, I care not which of them you do, they are both alike to me, it shall be sufficient for my Purpose to have told you the Truth, and the Truth I will tell you: But to enter in thereat, because it is of a knaggy, difficult and rugged Access, this is the Question which I ask of you, If I had put within this Bottle two Pints, the one of Wine and the other of Water, throughly and exactly mingled together, how would you unmix them? After what Manner would you go about to sever them, and separate the one Liquor from the other, in such Sort, that you render me the Water apart, free from the Wine and the Wine also pure, without the intermixture of one drop of Water; and both of them in the same Measure,

Quantity and Taste that I had embottled them? Or to state the Question otherways, If your Car-men and Mariners, entrusted for the Provision of your Houses, with the bringing of a certain considerable number of Tuns, Punchions, Pipes, Barrels and Hogsheds of *Graves* Wine, or of the Wine of *Orleans*, *Beanne* [*Beaune*] and *Mirevoux*, (1) should drink out the Half, and afterwards with Water fill up the other empty Halves of the Vessels as full as before; as the *Limosins* use to do in their Carriages by Wains and Carts of the Wines of *Argenton*

(1) Should drink out.] *Buffeter* in French, which signifies to give one a *Buffer*, or *Cuff*: hence metaphorical'y, to marr a Vessel of Wine by often tasting it before it is broached; or, rather, as he, to fill it up with Water, after much Wine hath been stoln, or taken out of it. (Which to prevent, in the Case of *Yorkshire* and *Burton* Ale, I have heard, the Sender puts the full Cask into an empty one.) *Oudin* in his *Fr. Ital.* Dictionary mistakes the meaning of this Word, when he says *Buffeter le Vin, assagiar il Vino, to taste Wine. Buffeteur de Vin, assagiator di Vino, a Taster of Wine. Buffeter un tonneau* (in French) is not properly to taste the Wine contained in the Vessel, but to put fraudulently therein as much Water as hath been taken out of it in under pretence of tasting it. In this Sense the Verb *Buffeter* is synonymous to *souffleter*, to give one a box of the Ear, a Word borrow'd from the King's Mint, to express the Action of a false Coiner, who in forging the likeness of the Prince, does as it were give him a Box on the Ear, by the Affront he puts on him, and so is called *Souffleteur*.

To mix Water in the Wine, a Man is entertaining his Guests with, is for the same Reason called *Servir en buffet* (not to serve at the *Buffet*, (Side-board) as some would take it.) *Mat. Corderius*, eb. xlv. n. 62. of his *de corrupti Sermonis emendatione*: In eo convivio miscebatur nobis; we were serv'd en buffet, or, as *Nicot* says, à buffet. And *Villon* likewise in this Sense calls *Vin de buffet*, the Wine which he thought proper for the boiling Six Wolves Heads, which by his Will he bequeathed to the Captain of the Night Watch of *Paris*.

Argenton and *Sangaulier* : After that, how would you part the Water from the Wine, and purify them both in such a Case. I understand you well enough ; your meaning is, that I must do it with an *Ivy* Funnel : That is written, it is true, and the Verity thereof explored by a thousand Experiments ; you have learned to do this Feat before, I see it : But those that have never known it, nor at any Time have seen the like, would hardly believe that it were possible. Let us nevertheless proceed.

But put the Case we were now living in the Age of *Sylla*, *Marius*, *Cæsar*, and other *Roman* Emperors ; or that we were in the Time of our ancient *Druids*, whose Custom was to burn and calcine the dead Bodies of their Parents and Lords, and that you had a mind to drink the Ashes or Cinders of your Wives or Fathers in the infused Liquor of some good white Wine, as (2) *Artemisa* drunk the Dust and Ashes of her Husband *Mausolus* [*Mausolus*] ; or otherways, that you did determine to have them reserved in some fine Urn or Reliquary Pot, how would you save the Ashes apart, and separate them from those other Cinders and Ashes into which the Fuel of the Funeral and bustuary Fire hath been converted ? Answer if you can ; by my Figgins, I believe it will trouble you so to do.

Well, I will dispatch and tell you, that if you take of this Celestial *Pantagruelion* so much as is needful to cover the Body of the Defunct, and after that you shall have inwrapped and bound therein as hard and closely as you can the Corps

(2) *Artemisa*.] See *Aulus Gellius*, l. x. c. xviii.

of the said deceased Persons, and sowed up the Folding-sheet with Thread of the same Stuff, throw it into the Fire, how great or ardent soever it be, it matters not a Straw, the Fire through this *Pantagruelion* will burn the Body, and reduce to Ashes the Bones thereof, and the *Pantagruelion* shall be not only not consumed nor burnt, but also shall neither lose one Atom of the Ashes inclos'd within it, nor receive one Atom of the huge bustuary heap of Ashes resulting from the blazing Conflagration of Things combustible laid round about it, but shall at last, when taken out of the Fire, be fairer, (3) whiter, and much cleaner than when you did put it in at first : Therefore it is called *Asbeston*, which is as much as to say *incombustible*. Great (4) Plenty is to be found thereof in *Carpasia*, as likeways in the Climate (5) *Diasienes*, at very easy Rates. O how rare and admirable a Thing it is, that the Fire which devoureth, consumeth and destroyeth all Things else, should cleanse, purge and whiten this sole *Pantagruelion* *Carpasian* *Asbeston* ! If you mistrust the Verity of this Relation, and demand for further Confirmation of my Assertion a Visible Sign, as the *Jews*, and such incredulous Infidels use to do ; take a fresh Egg, and orbicular (or rather ovally) infold it within this Divine *Pantagruelion* ; when it is so wrapped up, put it in the hot Embers of a Fire, how great or ardent soever it be, and having left it there

as

(3) *Whiter, &c.*] See *Plutarch*, in his Treatise of Oracles ceasing.

(4) *Plenty ... in Carpasia.*] See *Pausanias's* *Attica*.

(5) *Diasienes.*] Read *Dys Syens*.

as long as you will, you shall at last, at your taking it out of the Fire, find the Egg roasted hard, and as it were burnt, without any Alteration, Change, Mutation, or so much as a Calefaction of the Sacred *Pantagruelion*: For less than a (6) Million Pounds *Sterling*, modified, taken down and amoderated to the twelfth Part of one Four Pence Half-penny Farthing, you are able to put it to a Trial, and make Proof thereof.

Do not think to overmatch me here, by *paragoning* with it, in the Way of a more eminent Comparison, the *Salamander*. That is a Fib; for albeit a little ordinary Fire, such as is used in Dining-Rooms and Chambers, gladden, chear up, exhilarate and quicken it, yet may I warrantably enough assure, that in the flaming Fire of a Furnace, it will, like any other animated Creature, be quickly suffocated, choaked, consumed and destroyed. We have seen the Experiment thereof, and *Galen* many Ages ago hath clearly demonstrated and confirmed it, *Lib. 3. De tempora mentis [Temperamentis]*. And *Dioscorides* maintaineth the same Doctrine, *Lib. 2.* Do not here instance in competition with this Sacred Herb the *Feather Allum*, or the wooden Tower of *Pyree*, [*Pireum*] which (7) *L. Sylla* was never able to get burnt; for that *Archelaus*, Governour of the Town for *Mithridates* King of *Pontus*, had plaistered it all over on the out-side with the said *Allum*. Nor would I have you to compare therewith the Herb, which *Alexander Cornelius* called *Fonem*, and said that it had some Re-

(6) *A Million, &c.*] In the Original, fifty Thousand *Louis d'or* Crowns.

(7) *L. Sylla.*] See *Aulus Gellius*, l. xv. c. i.

Resemblance with that *Oak* which bears the *Misselto*; and that it could neither be consumed, nor receive any Manner of prejudice by Fire, nor Water, no more than the *Misselto*, of which was built (said he) the so renowned Ship *Argos*. Search where you please for those that will believe it, I in that Point desire to be excused. Neither would I wish you to parallel therewith (although I cannot deny but that it is of a very marvellous Nature) that Sort of Tree which groweth along the Mountains of *Briançon* and *Ambrun*, which produceth out of his Root the good *Agaric*; from it's Body it yieldeth unto us a so excellent *Rosin*, that *Galen* hath been bold to equal it to the *Turpentine*: Upon the delicate Leaves thereof it retaineth for our Use that sweet Heavenly Honey, which is called the *Manna*: And altho' it be of a gummy, oily, fat, and greasy Substance, it is notwithstanding unconsumable by any Fire. It is in the *Greek* and *Latin* called *Larix*. The *Alpenise* name it *Melze*. The *Antenorides* and *Venetians* term it *Larige*; which gave occasion to that Castle in *Piedmont* to receive the Denomination of *Larignum*, by putting *Julius Cæsar* to a stand (8) at his return from amongst the *Gauls*.

(9) *Julius Cæsar* had commanded all the Yeomen, Boors, Hinds, and other Inhabitants in,
near

(8) *At his Return from amongst the Gauls*] In the Original, it is *at going to the Gauls*.

(9) *Julius Cæsar, &c.*] This is taken from *Vitruvius*, I. ii. c. ix *Philander*, in his Remarks on this Passage of *Vitruvius*, Venice Edition 1557, says, that Being at *Venice* he had a mind to try whether the *Melze*, sup. fig. it to be the *Larix* of *Vitruvius*, would withstand the Force of Fire, but found that this pretended *Larix*, was consumed by it, tho'

near unto, and about the *Alps* and *Piedmont*, to bring all manner of Victuals and Provision for an Army to those Places, which on the Military Road he had appointed to receive them for the Use of his marching Soldiery; to which Ordinance all of them were obedient, save only those as were within the Garrison of *Larignum*; who trusting in the natural Strength of the Place, would not pay their Contribution. The Emperor proposing to chastise them for their Refusal, caused his whole Army to march streight towards that Castle, before the Gate whereof was erected a *Tower*, built of huge big Sparrs and Rasters of the *Larch* Tree, fast bound together with Pins and Pegs of the same Wood, and interchangeably laid on one another, after the fashion of a Pile or Stack of Timber, set up in the Fabrick thereof to such an apt and convenient Heighth, that from the Parapet above the Portcullis they thought with Stones and Leavers to beat off and drive away such as should approach thereto.

When *Cesar* had understood the chief Defense of those within the Castle did consist in Stones and Clubs, and that it was not an easy Matter to sling, hiri, dart, throw, or cast them so far as to hinder the Approaches, he forthwith commanded his Men

to at first this Wood seemed to defy the Flame and make it keep it's distance. Upon which *M. le Clerc* who had some of the true incombustible *Larix*, avers, in Art. ii. of T. XII. of his *Bibliothèque Choïse*, that the *Meleze* of *Philander* was not the true *Larix*. I believe so too, but yet 'tis certain, by what goes before in *Rabelais* that our Author took the *Meleze* for the *Larix* or incombustible Wood of *Vitruvius*. In short, the true *Larix* is not unknown to the Virtuosi of *Rome*, one of whom sent some of it, not long ago, to *Holland*, where it is still kept.

to throw great Store of Bavins, Faggots, Fascines round about the Castle; and when they had made the Heap of a competent Heighth to put them all in a fair Fire, which was thereupon incontinently done; the Fire was so great and so high, that it covered the Whole Castle, that they might well imagine the Tower would thereby be altogether burnt to Dust, and demolished. Nevertheless contrary to all their Hopes and Expectations, when the Flame ceased, and that the Faggots were quite burnt and consumed, the Tower appeared as whole, sound and entire as ever. *Cæsar*, after a serious Consideration had thereof, commanded a Compass to be taken, without the Distance of a Stone Cast from the Castle round about it, there, with Ditches and Entrenchments, to form a Blockade; which when the (10) *Loringians* understood, they rendred themselves upon Terms: And then, by a Relation from them it was that *Cæsar* learned the admirable Nature and Virtue of this *Wood*; which, of itself, produceth neither Fire, Flame nor Coal; and would therefore in regard of that rare Quality of *Incombustibility*, have been admitted into this Rank and Degree of a true *Patagrueional* Plant; and that so much the rather, for that *Pantagruel* directed that all the Gates, Doors, Angiports, Windows, Gutters, frettized and embowed Cielings, Cans, and other whatsoever wooden Furniture in the Abby of *Theleme* should be all materiased of this kind of Timber: He likewise caused to cover therewith the Sterns, Stems, Cook rooms or Laps, Hatches, Decks, Courties, Bends and Walls of his Carricks, Ships, Gallioons, Galays, Brigantins, Foyfts, Frigates, Crears, Barks, Floyts, Pinks,

(10) *Loringians*.] Read *Larignans*. A very great Mistake.

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Pinks, Pinnaces, Huys, Catches, Capers, and other Vessels, of his *Tbalassian* Arcenal ; were it not that the Wood or Timber of the *Larch-Tree* being put within a large and ample Furnace full of huge vehemently flaming Fire, proceeding from the Fuel of other Sorts and Kinds of Wood, cometh at last to be corrupted, consumed, dissipated and destroyed, as are Stones in a Lime-kiln : But this *Pantagruelion Asbeston* is rather by the Fire renewed and cleansed, than by the Flames thereof consumed or changed. Therefore,

Arabians, Indians, Sabæans,
Sing not in Hymns and Io Pæans,
Your Incense, Myrrh, or Ebony:
Come, here, a nobler Plant to see ;
And carry home, at any Rate,
Some Seed, that you may propagate.
If in your Soil it takes, to Heaven
A thousand thousand Thanks be given ;
And say, With France, it goodly goes
Where the *Pantagruelion* grows !

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The End of the THIRD BOOK.



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